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SERIE ORIENTALE ROMA

XXV

TURRELL V. WYLIE

THE GEOGRAPHY OF TIBET

ACCORDING TO THE

'DZAM-GLING-RGYAS-BSHAD

Text and English Translation

ROMA
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE
1962

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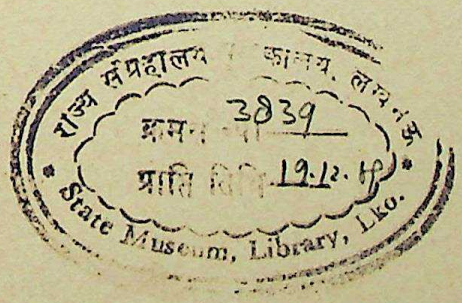

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XXV

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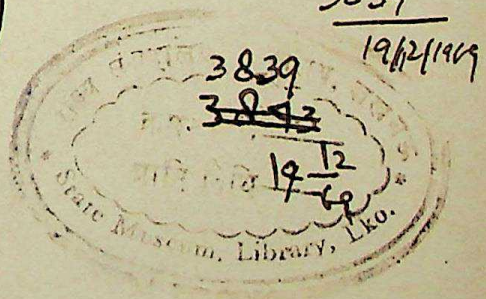
THE GEOGRAPHY OF TIBET

ACCORDING TO THE

'DZAM-GLING-RGYAS-BSHAD

Text and English Translation



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TIBETAN TRANSCRIPTION

ཀ་ ka	ཁ་ kha	ག་ ga	ང་ nga
ཚ་ ca	ཆ་ cha	ཇ་ ja	ཉ་ nya
ཏ་ ta	ཐ་ tha	ད་ da	ན་ na
པ་ pa	ཕ་ pha	བ་ ba	མ་ ma
ཙ་ tsa	ཚ་ tsha	ཛ་ dza	
ཝ་ wa	ཞ་ zha	ཟ་ za	འ་ '(a) (འགའ་ 'ga)
ཡ་ ya (གཡའ་ g–ya)	ར་ ra	ལ la	
ཤ་ sha (ཥ་ ṣa)	ས་ sa	ཧ་ ha	ཨ་ a

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ABBREVIATIONS

TIBETAN TEXTS

DTMP = *Deb ther dmar po*
PMKP = *Padma dkar po'i chos 'byung*
PSJZ = *Dpag bsam ljon bzang*
VSP = *Vaidurya ser po*

CHINESE TEXTS

TCI = *Ta ch'ing i t'ung chih* 大清一統志
WTTC = *Wei tsang t'ung chih* 衛藏通志

WESTERN SOURCES

BA = ROERICH, *The Blue Annals*
Bell = *The Religion of Tibet*
Fuchs = *Der Jesuiten-Atlas der Kanghsi-Zeit*
Getty = *The Gods of Northern Buddhism*
Hermann = *Atlas of China*
Hedin = *Trans-Himalaya*
Huc = *Travels in Tartary Thibet and China*
JASB = *Journal of the Asiatic Society of Bengal*
JLCT = DAS, *Journey to Lhasa and Central Tibet*
LAB = TUCCI, *To Lhasa and Beyond*
Lam-yig = GRÜNWEDEL, *Der Weg Nach Śambhala*
MGB = FERRARI, *Mk'yen brtse's guide to the holy places of Central Tibet*
NJRLY = DAS, *Narrative of Journey Round Lake Yamdo (Palti)*
ODT = NEBESKY-WOJKOWITZ, *Oracles and Demons of Tibet*
Petech = *China and Tibet in the 18th Century*
Prejevalsky = *Mongolia, the Tangut Country, and the Solitudes of Tibet*
P-SCC = PETECH, *Northern India According to the Shui-Ching-Chu*
PRX = TUCCI, *Preliminary Report on Two Scientific Expeditions in Nepal*
RIS = *Records of the Survey of India*, Volume VIII
Rock = *The Amnye Ma-chhen Range and Adjacent Regions*
Sherring = *Western Tibet the British Borderland*
Stein = *L'Épopée Tibétaine de Gesar*

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ABBREVIATIONS

Tafel = *Meine Tibetreise.*
Teichman = *Travels of a Consular Officer in Eastern Tibet.*
TOC = Tucci oral communications.
Tombs = TUCCI, *The Tombs of the Tibetan Kings.*
TPS = TUCCI, *Tibetan Painted Scrolls.*
Waddell = *The Buddhism of Tibet.*
Zach = *Tibetische Oro- und Hydrographie.*

MAPS

Bell's Map = Scale 1: 2,500,000. Printed at Dehra Dun in 1938, and included in BELL, *Grammar of colloquial Tibetan*, Alipore 1939.

CCY = *Chung hua min kuo hsing cheng ch'ü yü t'u* (中華民國行政區域圖) Scale 1: 4,200,00. Printed by Shanghai Commercial Press, 1948.

CPA = *Chung hua min kuo yu cheng yü t'u* (中華民國郵政輿圖).

Das' Map = Scale 1: 3,800,000. Corrected in 1900 and included in *JLCT*.

Das' Route Map = Scale: 1: 1,000,000. Facing page 1 of *JLCT*.

HTT = *Chung hua min kuo hsin ti t'u* (中華民國新地圖).

Map 1943 = Scale 1 : 2,500,000. Printed at the Survey of India Offices (H.L.O.). First edition in 1936; but reprinted with minor corrections in 1943 in two sheets.

RIS, Map = Anyone of the twenty-for maps, numbered I to XXIV, which are included in the two volumes of *RIS*.

Rock's Map = Anyone of the five maps, numbered 1 to 5, which are included in Rock.

Tafel's Map = The general map, which is included in Tafel.

Teichman's Map = Scale 1:1,000,000, which is included in Teichman.

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FOREWORD

I am very glad to preface this volume containing the English translation of a very important Tibetan geographical work. Another Tibetan geographical work has been published in this same series, mK'yen brtse's guide to the holy places of Central Tibet, *translated with a commentary by the late Dr. A. Ferrari and edited by Prof. L. Petech. But that book was chiefly concerned with dBus and gTsaṅ, while the present one deals with the whole of Tibet and supplies very useful information on the various localities, chiefly the religious places of Tibet.*

Prof. T. V. Wylie undertook this work many years ago, while I had the privilege of having him in Rome, as a pupil. He took great interest in the work and I encouraged him to bring to an end the translation and the commentary.

He completed and revised this work in America, with great care and zeal, adding to it a very useful and rich commentary.

I am sure that this new volume of the Serie Orientale Roma will be greatly appreciated not only by Tibetan scholars but also by those who are interested in Tibetan subjects or geography in general.

I am glad that the inspiration to write this work came to Prof. T. V. Wylie while he was in Rome, truly a sign of that collaboration in science and among scholars which is most to be desired.

GIUSEPPE TUCCI

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INTRODUCTION

The Tibetan work entitled *'Dzam gling chen po'i rgyas bshad snod bcud kun gsal me long zhes bya ba* ("The Mirror which illuminates all the Inanimate and Animate Things and explains fully the Great World"), which is often referred to in short as the *'Dzam–gling–rgyas–bshad*, occupies an important position in Tibetan literature. This work deals with the geography of the world in general, but its chief value lies in the section on Tibet, which is perhaps the only original Tibetan work dealing with the geography of Tibet *in toto*. Consequently, it offers a valuable survey of Tibetan geographical information and serves as a primary source for Tibetan place name orthography.

The author of this learned discourse on Tibetan geography was an incarnate Lama called Bla–ma Btsan–po, also known as Smin–grol No–mon–han, whose seat was the Dga–ldan dam–chos–gling monastery in A–mdo (see note 757). Unfortunately, no biographical data on this Lama has been found to date in Tibetan sources. It appears, however, that V. Vasil'ev had access to some information on him, since he states in the introduction of his *Geografiya Tibeta* that this Lama was the Assistant of the Consistorial Administration of the Lamas and their Monasteries in Peking in the twenties and thirties of the last century and the Lama died in 1839.

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The transcribed text of the colophon and its translation are presented here in order to lay the foundation for a discussion on the dating of this work.

Colophon

[page 146-*a*, line 7] smras pa | ya mtshan gnas kyi chags tshul brjod pa'i gtam sbyor kun gsal [146-*b*] yangs pa'i mtha | shes bya kun mkhyen 'phags pas gzhal yang thugs kyis ngal ba lhur len na | mi shes dra bar chud pa bdag 'dras smras ba'i khur len smyon pa'i gar | 'on kyang tha mal thun mong snang ngor snang ba'i mi mjed 'jig rten gyi dbus gyur 'dzam gling chen po'i rgyas bshad snod bcud kun gsal me long 'di | phyi nang bstan bcos khungs dag gzhir bzhag thang zing lam yig la sogs pa | tshad ldan rnams dang mgon sum mthong thos gyur pa'i go la'i kha byang dang | ngag rgyun rnams las bden nges yin nam snyam pas bsgrigs pa 'dir | ma shes dbang gyur nor 'khrul ci min sa mkhyen ldan spyan sngar bshad | dge ba cung zad ci bsags 'gro kun ma rig sel gyur cig | ces 'dzam gling chen po'i rgyas bshad snod bcud kun gsal me long zhes bya ba 'di na | gong ma'i lung gis bla ma btsan po'am | smin grol no mon han du 'bod pas rab byung bcu bzhi pa'i lcags 'brug lor sbyar ba'o | 'jig rten khongs su sangs rgyas kyi bstan pa dar zhing rgyas la yun ring du gnas par gyur cig ||

Translation

[146-*a*] " It is said that when exalted ones, who know all that is worth knowing, have applied themselves to the point of fatigue on evaluating the extremes of the vast illuminating stories, which relate the origins of marvelous places; [146-*b*] how then can one like myself, who is caught in a net of ignorance, apply myself to the task of speaking?

Nevertheless, the world is the center of a universe which appears as common and vulgar illusions, and this *Mirror which*

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Illuminates All the Inanimate and Animate Things and Explains Fully the Great World was compiled after I had considered what was true according to such authoritative works as the *Thang-zing-lam-yig* *), which were based upon both Buddhist and non-Buddhist treatises, and the globe-descriptions (go-la'i kha-byang, i.e., geographical works) and oral traditions, which have been seen or heard by me personally. Then I expounded it to those who possess knowledge of the earth to see if there were any mistakes caused by my ignorance.

What little merit I have accumulated, may it dispel the ignorance of all creatures!

Thus, this *Mirror which Illuminates All the Inanimate and Animate Things and Explains Fully the Great World* was written by order of the *Gong-ma* **) in the Iron-Dragon year of the fourteenth cycle (i.e., 1820 A.D.) by the one called Bla-ma Btsan-po, also known as Smin-grol No-mon-han.

May the teaching of the Buddha spread and increase in the world and endure for a long time! "

Although the colophon states this work was composed in 1820 A.D., it is to be noted that Vasil'ev, in his introduction to *Geografiya Tibeta*, states that the author, Bla-ma Btsan-po, relied upon geographical information obtained from the Russians, and that the Lama "especially made reference to Oship, i.e., . . . Osip Mikhailovich Kovalevsky, who arrived in Peking in 1830". This particular statement by Vasil'ev implies that the Lama obtained geographical data *personally* from Kovalevsky in Peking ***). This

*) On the *Thang-zing-lam-yig*, see page XXI.

**) *Gong-ma*, in this passage, means the Chinese Emperor. This work was written during the reign of the Chia-ch'ing (嘉慶) Emperor (1796-1821).

***) This interpretation of Vasil'ev' statement is shared by Dr. R. A. Stein of Paris, who wrote: ("the preface states that the Mints'ul-khutukhtu lived about 1820-30 in Peking, where he learned the geography of the world from the

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would mean the Lama was still gathering information in 1830, ten years after the work was composed according to the date given in the colophon.

On the other hand, Vasil'ev did not give a specific year for the composition of this work; an omission to important to be dismissed as an oversight. However, he stated he only copied those portions of the work which dealt with Tibet and the contiguous borderlands of India.

Perhaps Vasil'ev did not avail himself of the colophon and, remaining unaware the composition date of 1820 was given in it, he consequently presumed this work was written *after* Kovalevsky's arrival in Peking in 1830. From internal evidence, it is obvious that the Lama did study geography with some Russians as stated by Vasil'ev; but his statement that the Lama "especially made reference to Oship" does not rule out the probability that those "Russians" made use of some geographical work compiled by Kovalevsky, years before his arrival in Peking. The dating of this work has been treated at some length in a separate article *) and the composition date of 1820 A.D., as stated in the colophon, appears to be quite correct, in spite of the implication of Vasil'ev's introductory remarks.

known scholar Osip Mikhailovich Kovalevski wko arrived in Peking about 1830"). Quoted from the introductory remarks to an unpublished English translation of Vasil'ev's section on Mdo-Khams (p. 41 to end of the chapter), prepared by Dr. Stein for Dr. Joseph F. Rock.

*) WYLIE, "Dating the Tibetan Geography *'Dzam Gling Rgyas Bshad* through its Description of the Western Hemisphere", *Central Asiatic Journal*, Vol. IV, Nr. 4, (The Hague, 1959), pp. 300-311.

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I. – *The Manuscript*

The manuscript copy of the *'Dzam–gling–chen–po'i rgyas–bshad snod–beud kun–gsal me–long zhes–bya–ba* dealt with in this paper is part of the Tibetan collection belonging to the University of Washington in Seattle.

This manuscript is written in the *dbu–med* form of Tibetan writing upon both sides of 146 sheets of Tibetan paper, making a total of 292 pages of written material. Although each sheet varies slightly in size from being cut by hand, the average size is 9.45 centimeters wide by 55.52 centimeters long, of which the writing occupies a space averaging 4.75 centimeters by 44.75 centimeters. Each page is composed of seven lines of writing, excepting the introductory eulogium, whose lines number 5, 5, 7, and 6 respectively; page 8-*b*, which consists of only two lines, and the ultimate page, which has only five lines. The manuscript is written in black ink, excepting the names of important personages, such as the Buddhas, the Dalai, Panchen, and other well-known Lamas, which are written in red ink. The entire manuscript bears orthographic corrections which were made in red ink by some person or persons unknown.

The manuscript is written as a continuous narrative, without spatial interruptions, describing the geography of the world. Although it is not formally divided into chapters, the following is a general analysis of the manuscript according to subject matter.

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Page	*Subject*
1-*a*	Title
1-*b* to 3-*a*	Introductory eulogium
3-*b* to 8-*b*	Nepal (Bal–po)
9-*a* to 58-*a*	India (Rgya–gar)
58-*a* (line 5) to 81-*a* (line 3)	Tibet (Bod)
81-*a* to 95-*a*	China (Rgya–nag)
95-*a* to 100-*b*	Africa (A–phi–ri–ka)
100-*b* to 111-*a*	The Middle East: Arabia (Arbi–ya), Persia (Par–sig), etc.
111-*a* to 114-*b*	Tartary (Hor)
114-*b* to 141-*b*	Europe (Yo–ru–pa)
141-*b* to 142-*b*	Arctic Ocean ('Khyag–pa'i rgya–mtsho)
142-*b* to 143-*a*	North America (A–mi–ri–ka byang–ma)
143-*a* to 144-*b*	South America (A–mi–ri–ka lho–ma)
144-*a* to 144-*b*	Carribean: Cuba (Ku–pa), Puerto Rico (Phor–thu–ri–ko) etc.
144-*b* to 146-*a*	Shambhala (Sham–bha–la) *)
146-*a* to 146-*b*	Colophon

This paper deals only with the section on Tibet (Bod), which covers a little more than 46 pages of written material.

*) Shambhala: Originally this was the name of an actual country, lying north of the Sita river (*TPS*, pp. 599, 617). Das says it may have been the capital of Bactria (Das' Dictionary, p. 1231). Mthong–ba Don–ldan (1416-1453) referred to a "dispute between Shambhala and Ma–kha (=Mecca)" (*BA*, p. 516). Dorjieff claimed that Shambhala was Russia (BELL, p. 78). According to tradition, the Dus–kyi–'khor–lo (Sanskrit: Kālacakra) was revealed to the people of Shambhala, and through the course of time Shambhala has become the "paradise of the Kālacakra" and is to be considered a mythical country (cf. ELIOT, *Hinduism and Buddhism*, London 1954, Vol. III, p. 386).

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II. – *The Section on Tibet*

The general orientation of the description of Tibetan geography as given in the section on Tibet is from west to east. The description begins with Mnga–ris in the far west and proceeds eastwardly to Gtsang, Yar–'brog, and Dbus. Then it proceeds from Lho–brag eastward across Smad Mdo–Khams to Mi–li. Jumping west again, it starts at Lha–ri–mgo of Khams, northeast of Lhasa, and goes eastwardly to Rgyal–mo–rong; then back again to Nag–shod, north of Lhasa then eastward across Sde–dge to Stong–skor. Then, starting at Rma–chen–spom–ra, it proceeds northeastwardly through A–mdo.

As our author passes from region to region in his description of the physical factors, he also mentions the important personages, events, and legends connected with a given locale. His descriptions vary from quite detailed ones for the important localities of Dbus, Gtsang, and Khams, to general ones for most of Mnga–ris and very sketchy ones for A–mdo. It seems the closer he approached his own territory (i.e., the Dga–ldan dam–chos–gling monastery of A–mdo), the briefer became his descriptions, which often makes it difficult to identify certain localities and physical structures. For example, he states on page 80-*a* that in the *sde* of A–mdo Dpa–ri, there are many monasteries, and then lists nineteen of them, without giving any details as to location, personages, statuary, etc. Perhaps his own intimacy with the area made detailed descriptions seem unnecessary to him.

In compiling this section on Tibetan geography, it is obvious that Bla–ma Btsan–po used many Tibetan works, such as chronicles (lo–rgyus), histories (chos–'byung), bio-

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graphies (rnam–thar), guides (lam–yig), and indexes (dkar–chag); however, he only specifically names eight works in the course of his description of Tibet. They are:

1. *Bka–gdams–glegs–bam* (pp. 71-*a*, 73-*a*)	This is the " Jo–bo rje lha–gcig dpal–ldan a–ti–sha'i rnam–thar bla–ma'i yon–tan chos–kyi 'byung–gnas sogs bka–gdams rin–po–che'i glegs–bam ". It is in two volumes, the first dealing with the life of Atiśa, the second with that of 'Brom–ston. (Cf. note 466).
2. *Gling–rje'i–sgrung* (p. 75-*b*)	" The Fables of the Lord of Gling". This refers to the fabulous history of Kesar, the King of Gling, entitled *Ke–sar–gyi–sgrungs*. (See note 579).
3. *Chos–mngon–pa–mdzod* (pp. 58-*a*, 59-*b*, 60-*b*)	This is the *Abhidharmakośa* by Vasubandhu. (See note 1).
4. *Deb–ther–sngon–po* (p. 63-*b*)	*The Blue Annals* by Gzhon–nu–dpal, the Lotsāva of 'Gos (1392-1481). (See note 172).
5. *Padma–bka–thang* (p. 72-*a*)	The full title of this work is: " U–rgyan pad–ma'i 'byung–gnas–kyi skyed–rabs rnam–thar–pa rgyas–par bkod–pa las pad–ma bka'i thang–yig ". It is attributed to Padma–Sambhava. (See note 493).
6. *Zhwa–ser chos–'byung* (p. 79-*b*)	This is the " Dpag–bsam–ljon–bzang zhes–bya–ba 'phags–yul rgya–nag bod dang sog–yul du dam–pa'i chos–'byung tshul bzhugs–so " written by Sum–pa Mkhan–po. (See notes 762, 763).

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7. *Shambha–la'i lam–yig* (p. 60-*b*)	" Guide to Shambhala " was written by the 3rd Panchen Lama Blo–bzang dpal–ldan ye–shes (1738-1780). (See note 72).
8. *Lha–sa'i dkar–chag* (p. 68-*b*)	The full title of this word is: "Lha–ldan sprul–pa'i gtsug–lag–khang–gi dkar–chag shel–dkar me–long bzhugs–so ". (See note 369).

Bla–ma Btsan–po mentions Chinese sources in the Tibetan section, but he refers to them only as "old chronicles of the Chinese" (*rgya–nag–gi yig–rnying*, and *rgya'i yig–rnying*. Cf. p. 80-*b*) without specifically naming them.

Bla–ma Btsan–po also mentions in the colophon a work called *Thang–zing lam–yig* ("Guide of Thang–zing"); however, this work is quoted when he was describing Yer–khen (Yarkand) and Ho–then (Khotan) and is not referred to in the Tibetan section. The *Thang–zing lam–yig* is a non-Tibetan work, a fact evidenced by the passage " *thang zing gi lam yig bod skad du bsgyur pa pos* . . . " (cf. *'Dzam–gling–rgyas–bshad*, p. 100-*a*) which means: " . . . by the one who translated the " Guide of Thang–zing " into the Tibetan language ". The original language and authorship of this work are unknown to me.

III. – *Textual Collation*

During my two year stay in Rome, Italy, I had the opportunity to collate my transcription of the University of Washington's *dbu–med* copy of the *'Dzam–gling–rgyas bshad* with a copy belonging to Professor Giuseppe Tucci, which he kindly loaned to me from his private collection.

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Professor Tucci's copy is written in the *dbu-can* form of Tibetan writing on oversized yellowish paper, and is a copy executed from a manuscript kept in a private library in Gangtok, Sikkim. The variations in readings observed between the University of Washington's copy and that of Professor Tucci are indicated at the bottom of the appropriate page of the transcribed text, following the notation, Tucci:

As mentioned earlier, the University's copy of this text has been subjected to orthographic corrections throughout made in red ink by some unknown person. The reading according to the corrected orthography is perferable in all cases, save one (see note 587), since it agrees with known data or with the spelling as given in Professor Tucci's copy. Only the corrected orthography will be given in the transcribed text, while the original, incorrect form will be given at the bottom of the appropriate page, following the notation, Origo.

There are some cases, however, where the original text is orthographically incorrect in view of known data, and yet it was not corrected by the unknown person; therefore, I have entered the correct form in the transcribed text and the original, incorrect form is given at the bottom of the appropriate page, following the notation, Error. (There is one orthographic mistake occurring repeatedly throughout the text and that is the spelling *gra* for *grwa*; however, since both forms are found in general readings, I have not altered the spellings of *gra*).

In regard to the transcribed text, there are two points to be observed. Firstly, as mentioned earlier, certain names of important personages were written in the original text in red ink. Wherever this is the case, I have

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used italic letters for their transcription. These names are also italicized in the translation.

Secondly, the following diphthongs: ཨཱུ and ཨཻ occur in the orthography of words of Sanskrit origin, and these have been transcribed as *au* and *ai*, respectively. Such transcribed diphtongs will be marked with an asterisk, e.g., *au** and *ai** in order to distinguish their original form to the reader.

Finally, in regard to the translation, there are two points to be noted. Firstly, whenever an original Sanskrit word appears in the text in a transliterated form, I have given the Tibetan orthography in the translation, followed by the original Sanskrit form; e.g., bai–ro–tsa–na (Skt: Vairocana).

Secondly, there are certain nouns in the original Tibetan which are better left untranslated since a single English word cannot convey the meaning *in toto* (e.g., *mgon–khang*), consequently, such words appear in the translation untranslated. However, such words have been italicized and a discussion on them will be found in the glossary.

IV. – *Published Translations*

There are two published translations of the Tibetan section of the *'Dzam–gling–rgyas–bshad* known to me; both of them being over years sixty old.

The older of these is the English translation made by Sarat Chandra Das under the title " A Brief Account of Tibet from 'Dsam Ling Gyeshe', a Well-known Geographical Work of Lama Tsanpo Noman-Khan of Amdo ", which appears as Part VII, pp. 117-130 of the

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work entitled *Narrative of a Journey Round Lake Yamdo* (*Palti*), which was published in Calcutta in 1887.

Das' translation suffers from several shortcomings, such as a complete lack of comprehensive annotation, although he did give an indication of some of the simplest identifications. He also omitted many passages; as much as a paragraph at a time. For example, almost all of page 75-*a* of the original manuscript is omitted in his translation, and he omitted the first passage referring to Tibet consisting of 27 words and the concluding remarks, consisting of 107 words.

On the other hand, he inserted information into his translation without indicating that such passages were not actually in the original text. For example, in regard to the construction of the monastery of Bsam–yas, the original text says: " . . . de o tanta pu ri la dpe byas nas bzhengs pa yin " (text, p. 72-*a*), which means: " . . . that (monastery of Bsam–yas) was constructed, using O–tan-ta–pu–ri (Skt: Otanta–purī) as the model ". Now compare Das' translation:

" It was built by King Thisrong deu tsan under the direction of Padma–Sambhava after the model of the great monastery of Otontapuri (*sic*!) of Magadha in the first part of the eighth century A.D. " (*NJRLY*, p. 125).

Without a copy of the original text, one can not be certain, in the face of such insertions, just what was stated in the original text and what was added by Das. Unfortunately, Das' work does not include a copy of the original text nor its transcription.

Furthermore, there are frequent occurences of paraphrasing and error in his translation. (For the purpose of this discussion, I shall define my usage here of the three

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terms: omission, paraphrase, and error. By "omission", I mean the leaving out of a phrase, sentence, paragraph, or page, *in toto*. In any translation work, it is often necessary to "paraphrase" to a certain extent in order to render the original into an idiomatic, secondary text; therefore, by "paraphrase", I mean the abridging of a passage to the extent that important nouns, adjectives, adverbs, or verbs are omitted, thereby resulting in the loss of specific information, but not the loss of the passage itself. By "error", I mean the misunderstanding of a grammatical construction, the mistranslation of meaning, or an erroneous identification.) However, a notation of each omission, paraphrase, and error made by Das would not only be valueless, but beyond the purpose of this paper; therefore, I shall cite only one more example from his translation, which combines all three of these.

The original text says:

"ra ba stod sogs nas | shar du mi ring bar | snye thang zer ba'i sa yod pa der *mnyam med jo bo chen po dpal ldan a ti sha'i* dus su bzhengs pa'i lha khang yod pa der | jo bo chen po'i sku gdung mchod rten dang | thugs dam gyi rten sgrol ma'i snang brnyan gsung byon ma dang | sku'i nyer spyad ci rigs pa sogs byin rten mang po yod | " (text p. 67-*a*)

Das translated this passage thus:

"Not very far to the east of Rawa Toi lies Nethang, which contains the temple built in the days of Atisha, that noble saint of undiminished glory, and his tomb and "many blessings of his saintly heart". (*NJRLY*, p. 122).

This passage actually says:

Not far to the east of such places as Ra-ba-stod is the place called Snye-thang, where there is a *lka-khang*, which was erected in the time of *mnyam med jo bo chen po dpal ldan Atiśa*, and in

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which there are many receptacles that bestow blessings, such as the *mchod-rten* containing the remains of Jo-bo chen-po, an image of Sgrol-ma (Skt: Tārā) which speaks (miraculously) and which is the receptacle of his protecting deity, and all sorts of utensils of his.

Finally, the value of Das' translation is reduced even further by the fact that he rendered most of the Tibetan names in an approximation of the colloquial pronunciation; a fact which often makes it all but impossible to deduce the original orthography.

The other published translation is the Russian one made by V. Vasil'ev under the title of *Geografiya Tibeta*, which was published in St. Petersburg in 1895.

Vasil'ev's translation is of more value academically than Das' in that his generally follows the literal meaning of the original text closer than Das', and in that he renders the Tibetan names according to the orthography; not the pronunciation. Although he made some identifications, Vasilev's translation is devoid of any comprehensive annotation; and furthermore, it is not free of paraphrasing, errors, and omissions. For one example combining all three of these, compare the following passage:

" de yang yul phal cher phyogs gcig tu bshad na go bde bas kong po'i yul nas shar du la chen po zhig rgyab ste song ba na khams stod lho brgyud kyi char gtogs pa spo po'i yul zer ba yod | " (text, p. 75-*b*)

Vasil'ev's translation reads:

" To the east of Kong-bo, on the rear side of a big mountain, is the country of sPo-ba belonging to the SE part of K'ams " (Vasil'ev, p. 41) *)

*) This, and other passages cited from Vasil'ev's translation, is quoted from the unpublished English translation of Vasil'ev's Mdo-Khams section prepared

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This passage should be translated thus:

In addition, it will be better understood if that general area is explained together; therefore, across a great pass eastward from the district of Kong–po, and going on, there is the district called Spo–bo, which belongs to that part which traverses southern Khams-stod.

"Khams-stod", or "Upper Khams", is the name applied to the upland regions of western Khams; therefore "southern Khams-stod" would be "southwestern Khams" and not "...the SE part of K'ams" as translated by Vasil'ev, which would place Spo–bo erroneously near the border of Yün–nan.

For one example of an error, compare the short passage:

"Yul de ni gling rje'i sgrung las | " (text, p. 75-*b*).

Vasil'ev's translation reads: "... beyond the birthplace of gLing–rje,..." (*op. cit.*, p. 41). It appears Vasil'ev misread *sgrun* as *'khrungs* (meaning "to be born"), for this passage should be translated: "As for that country, according to the Gling–rje'i sgrung ("Fables of the Lord of Gling").

As a final example, compare this passage:

"rgyal thang rang du rgyal ba rigs lngar grags pa'i sku byin rlabs can sogs dang | rgyal thang ze ru dgon zer ba sogs dge lugs pa'i dgon khag yang mang po yod zer | mi lir yang dge ldan pa'i (76-*a*) dgon khag mang po yod | " (text, pp. 75-*b*/76-*a*).

Vasil'ev's translation reads:

"In the very rGyal–thang is the holy idol known as rGyal–ba rig–lnga and the monastery of rGyal–thang: Ze–ru dgon, etc.

by Dr. Stein of Paris (cf. page xv, footnote). I wish to express my gratitude to my good friend, Dr. J. F. Rock, for making a copy of Stein's translation available to me.

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In Mi–li also there are many rGyal–thang monasteries . . . " (*op. cit.*, p. 42).

This passage should be translated as:

In Rgyal–thang itself, it is said that there are such things as the images known as the Rgyal–ba rigs–lnga (i.e., the Five Dhyāni–Buddhas) which bestow blessings, and that there are many monasteries of the Dge–lugs–pa, such as the one called Rgyal–thang Ze–ru–dgon. There are many Dge–ldan–pa monasteries also in Mi–li.

Finally, in addition to those omissions which resulted when passages were paraphrased, perhaps the longest of Vasil'ev's omissions is the concluding passage on Tibet, which consists of 107 words. It is interesting to note that both the translation made by Das and that of Vasil'ev omit exactly the concluding remarks on Tibet consisting of 107 words (cf. text, p. 81-*a* for these). It suggests the possibility that they had access to a different edition of the text, which may have omitted the concluding remarks. On the other hand, the copy of Professor Tucci begins and ends exactly as does mine. Furthermore, the translations of Das and Vasil'ev, except for the noted omissions, appear to follow my text precisely; therefore, it is not possible at this time to say whether they had access to a different edition or whether the concluding remarks were omitted due to an oversight.

V. – *Methodology*

In view of the shortcomings and limited value of the translations made by Das and Vasil'ev, a new translation together with the original text (at least in transcription) and comprehensive annotations has long been desired.

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My work on this project was commenced in 1953 under the auspices of the Inner Asia Project at the University of Washington (Seattle), and then, during the two years I studied in Rome under Professor Giuseppe Tucci, I was fortunate enough to have his personal supervision on the material presented in this volume.

The entire Tibetan section of the *'Dzam-gling-rgyas-bshad* has been transcribed, edited, and collated with Professor Tucci's copy, and this transcription is presented as an integral part of this volume.

After completing the translation, I began preparing my annotations, correcting the translation wherever needed in view of the data brought to light during my researches. An attempt has been made to offer an identification and discussion on every proper name appearing in the text. In the case of personages, a short biographical sketch, whenever available, is given; and in regard to places and things, I sought to give some account of their history in addition to the usual identification of locality and corresponding English and Chinese name.

Of course, one of the most important, and yet most difficult, tasks was the identification of the precise location of physical things. Whenever a monastery, *rdzong*, mountain, or other feature was mentioned in the text, the first problem was to determine the specific area of its location, and then to seek a correlation of that name either on maps or in travelogues. This identification procedure was complicated by the fact that almost all of the names appearing on the maps or in travelogues are representations of the pronunciation of the Tibetan name, which is often radically different from the orthography, e.g., the *Brag-mgo* of the text is the *Chango* of the maps. At other times, the

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name on the maps is a rendering of the Chinese name for the same place, e.g., the *Mgar–thar* of the text is the *Taining* of the maps. Whenever no correlation between a name in the text and a name on the maps was possible, then travelogues and other works were relied upon for identification and history, though no precise location could be given. In compiling my identifications, I have included the Chinese rendering of, or equivalent for, the Tibetan name whenever possible.

Many interesting problems of identification were encountered during the course of my researches, and though the reader will find many of these in the annotations, I would like to present two or three here as illustrations. For example, the text states:

> "Dge bshes glang ri thang pa'i gdan sa 'phan
> yul rgyal lha khang sogs . . ." (71-*a*).

Normally, this would be translated as: " . . . such as 'Phan–yul Rgyal–lha–khang, which was the seat of Dge–bshes Glang–ri–thang–pa ". However, during the course of annotating this passage, it came to light that Glang–ri–thang–pa was not listed among the abbots of Rgyal–lha–khang monastery. On the other hand, he was the founder of the Glang–thang monastery, which is also in the area called 'Phan–yul and not far from Rgyal–lha–khang. Consequently, the text should be amended to read:

> " Dge bshes glang ri thang pa'i gdan sa | 'phan
> yul rgyal lha khang sogs . . ."

It would then be translated: " . . . such as 'Phan–yul Rgyal–lha–khang, and the seat of Dge–bshes Glang–ri–thang–pa ". (For a discussion on this identification, see note 444).

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Another interesting example of identification developed over the following passage:

" Yul der u rgyan pad ma'i sbas lung gnas padma bkodc hen yin zer ba sogs . . ." (75-*b*)

Das' translation reads: " It contains Na Padma Koi, where Padma Sambhava is said to have mysteriously performed yoga, . . . " (*NJRLY*, p. 126). Vavil'ev's translation reads: " Here is the place where Padma of Urgyan hid the books (of his teachings, sbas–lung), called Padma bgod–chen. " (Vasil'ev, *op. cit.*, p. 41).

Due to the lack of indication, it is difficult to determine which words in the passage are the proper name of the place; a fact attested to by Das' " Na Padma Koi " and Vasil'ev's " Padma bgod–chen ". However, Bacot has dealt with a place he called " Népémakö " (i.e., Gnas Padma Bkod) in his *Le Tibet Révolté* (pp. 10-11). From the information supplied by Bacot, it was possible to correlate *Padma–bkod* with the *Pemako* of the maps, and *Gnas Padma Bkod* is said to lie behind that palce. Consequently, this passage should be translated as:

. . . in that district, such as the one said to be the great Gnas–padma–bkod, the hidden valley of U–rgyan Padma (i.e., Padma–Sambhava of Uḍḍiyāṇa).

For more details on this identification, see note 580.

Finally, as an example of the problem of correlating the Tibetan name with a Chinese name found in romanized form on English maps, the following proved to be quite interesting. On page 77-*b* of the text, Bla–ma Btsan–po mentions that among the many large Dge–lugs–pa *grwa–*

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tshang in Hor–khog, there is one called Rta–bo Nya–mtsho–dgon. He offered no further identifying information. After having identified the larger region called Hor–khog, the smaller area called Rta–bo was established. Then, through Teichman (pp. 64-5) the correlation between Rta–bo and Tao–fu (道孚) was substantiated; but, Rta–bo is the name of an area, and a specific location for the *grwa–tshang* was desired. Teichman mentioned there was a large Dge–lugs–pa monastery in Dawu (i.e., Rta–bo) village, but gave no name. On the other hand, Tafel, when discussing the village of Rta–bo, stated that " . . . das Kloster wird sDao nimtsu gomba genannt ". Thus, the Rta–bo Nya–mtsho–dgon of our text is located in the village marked Taofu on English maps and 道孚 on Chinese maps. (Cf. note 684).

In order to render in a convenient form the identifications made, comparative place name tables have compiled and added at the end of this work. There is no new information in these tables; they merely list in Tibetan alphabetical sequence the identifications dealt with at length in the annotations. The following sequence was adhered to in preparing these tables: the first column gives the transcribed Tibetan name according to the othography of the text, the second column gives the general area of location, such as Mnga–ris, Gtsang, Dbus, Khams, or A–mdo, the third column gives the English form of the name encountered on maps and in travelogues, and the last column gives the Chinese name. In the case of the Chinese name, there is frequently a variation in characters from source to source for a given name, although the pronunciation generally remains the same; therefore, only one form is given in the comparative tables, but the

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reader will find the variations given in the note dealing with the name in question.

The place name tables are divided into the following five categories:

A. Monasteries-Hermitages-Temples
B. Rdzongs-Villages-Palaces
C. Regions-Districts-Communities
D. Mountains-Passes
E. Lakes-Rivers

However, in spite of exhaustive research, there are many proper names still unidentified, due either to the unavailability of necessary materials or to the present limited knowledge about Tibetan personages and places. Whenever a person, place, or event, still remains unknown to me, that fact is indicated in the notes by the single word *unidentified.*

A short glossary is included of those terms appearing in the text, which either do not a, pear in the principal Tibetan dictionaries or are not adequately explained in them.

Finally, I have prepared a map which covers the expanse of Tibet from Sles–mkhar (Leh) in La–dwags to Zi–ling (Sining) in A–mdo. In preparing this Map, I used only the transcribed Tibetan name, according to the orthography of our text, when marking the location of the important monasteries, rdzongs, villages, mountains, rivers, and regions. This Map will be found at the end of this volume.

VI. – *Sources*

Although the reader is referred to the bibliography for a complete listing of the works consulted, I should

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like to mention briefly the principal source materials used in compiling the annotations.

A. – *Tibetan Sources*

Perhaps the most useful Tibetan text for information on monasteries used was the *Vaiḍurya ser po*, written by the Sde–srid Sangs–rgyas rgya–mtsho (? –1705). This work is primarily an eulogium of the rise of the Dge–lugs–pa, but it also contains a great deal of historical data concerning monasteries together with their founding and lineage of abbots. Its value is limited in that it deals only with monasteries belonging to the Dge–lugs–pa; however, since many monasteries were changed over to the Dge–lugs–pa about that time, it does offer limited information on monasteries that originally belonged to other schools.

The *Vaiḍurya ser po* discusses monasteries according to the following sequence of Tibetan regions:

Skyid–stod	Lho–brag
Stod–lung	Yar–lung
'Phan–yul	Myang–smad
Dbus–stod	Mnga–ris
'Ol–dga	Mdo–Khams
Gnyal	A–mdo

Another Tibetan source which was useful for information on monasteries and historical events was *Dpag bsam ljon bzang*, edited by S. C. Das, and published in Calcutta in 1908. It is unfortunate that an original copy of this work by Sum–pa Mkhan–po (cf. notes 672, 673) is not available, since it appears from Das' edition that there are printing errors and that a certain amount of material has been omitted.

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B. – *Chinese Sources*

The principal Chinese text used was the *Wei tsang t'ung chih* (衛藏通志), which was published in the Ping-shen (丙申) year of the Kuang-hsü Emperor (光緒), i.e., in 1896. This work is divided into 16 chapters (chüan 卷), among which, the most useful ones for my purpose were the following:

Chüan 3: Mountains and Rivers (shan ch'uan 山川)
Chüan 4: Journey Stations (ch'eng chan 程站)
Chüan 5: Lamas (la ma 喇嘛)
Chüan 6: Monasteries (ssu miao 寺廟)

In addition to the *Wei tsang t'ung chih*, other Chinese sources, such as the *Ta ch'ing i t'ung chih* (大清一統志) (Chüan 413), one edition published in the Ting-yu (丁酉) year of the Kuang-hsü Emperor (光緒), i.e., in 1897, and the two atlases, the *Chung hua min kuo yu cheng yü t'u* (中華民國郵政輿圖), published in Nanking in 1936, and the *Chung hua min kuo hsin ti t'u* (中華民國新地圖), by Ting Wen-chiang (丁文江) and published in 1933, were most useful for obtaining the Chinese equivalents for Tibetan place names.

C. – *Western Sources*

Among the principal western sources used for annotations were George N. Roerich's translation of the Tibetan work, *Deb-ther-sngon-po*, which was published under the title *The Blue Annals* in two volumes in Calcutta (1949 & 1953) by the Royal Asiatic Society of Bengal, and Wylie's *Place Name Index* to this translation, which was published in Rome in 1957. In addition to information on historical events and the founding of monasteries, *The Blue Annals* was particularly useful in identifying

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personages and supplying biographical data on them.

One of the most helpful sources used was the *Records of the Survey of India*, Volume VIII, Parts I & II, published in Dehra Dun in 1915. This work is a compilation, under the supervision of Colonel Sir S. G. Burrard, of the various reports submitted by the Indian Pandits, who were sent secretly into Tibet for the purpose of making trigonometrical surveys. Among the reports to be found in these two volumes are those of the Pandits Kishen Singh, Nain Singh, Nem Singh, and others, and the Lamas Ugyen Gyatso and Serap Gyatso. The first volume covers the explorations made between 1865 and 1879; the second covers those made between 1879 and 1892. The value of these reports is greatly increased by the inclusion of twenty-four maps, which illustrate the data given in the survey reports.

Although all of the works listed in the bibliography were useful in varying degrees, I would like to indicate those western sources which proved to be particularly valuable for a given region.

Mnga–ris skor–gsum	Tucci, *Preliminary Report on Two Scientific Expeditions in Nepal*, Rome, 1956.
Dbus–Gtsang (collectively)	Ferrari, *Mk'yen brtse's guide to the holy places of Central Tibet*, Roma, 1958.
Gtsang (separately)	Das, *Journey to Lhasa and Central Tibet*, London, 1902.
Dbus (separately)	Tucci, *To Lhasa and Beyond*, Rome, 1956.
Khams	Teichman, *Travels of a Consular Officer in Eastern Tibet*, Cambridge, 1922.
A–mdo	Rock, *The Amnye ma–chhen Range and adjacent Regions*, Rome, 1956.

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In closing, I wish to express my deepest gratitude to my Professor, Giuseppe Tucci, who not onJy placed at my disposal all of the Tibetan works listed in the bibliography (save two) and a great many of the western sources, such as the unique *Records of the Survey of India*, Volume VIII; but, who also devoted a great deal of his time unselfishly to me and my researches during my stay in Rome. Whatever merit this present work may possess is due primarily to his kind interest and personal supervision.

I also wish to thank Doctor Fang-kuei Li, Doctor Hellmut Wilhelm, and Doctor Kun Chang of the University of Washington for their continued interest and help and for having encouraged me to undertake this new translation of the *'Dzam-gling-rgyas-bshad.*

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TRANSCRIPTION OF TEXT

[58-*a*: line-5] Rgya gar gyi yul nas rags [1] rim gyis [2] gzhal ba'i byang dang byang shar ram bhangga la [3] nas byang du 'dab 'brel bar bod kyi yul yod | de yang chos mngon pa mdzod kyi rtsa tshigs [4] las | 'di nas byang du ri nag po | dgu 'das gangs ri'i de nas ni | zhes gsungs pa ltar | rgya gar dbus nas byang du ri nag po kha ba med pa rdza dang brag sogs kyi rang bzhin can dgu 'das pa na | ri'i rtse mo na kha ba dang 'khyags pa yod pa la gtan du mi 'ju ba'i gangs ri yod ces pa yin la | rgya gar byang na [5] yod pa'i ri nag po de dag kyang ri nag rdog po dgu tsam la byed pa ma [58-*b*] yin par | nub au* ṭa ya na nas shar du rgya nag gi zhing sa chen po yun nan sogs la ma thug gi bar ri brgyud kyi 'brel ba'i ri rim pa dgu yod pa de dag la zer ba yin | ri de dag 'das pa'i pha rol byang phyogs na [6] ri bo gangs can yod ces pa de yang gangs yod ces pa de [7] yang gangs ti se gcig pu la go yod pa mang yang | gangs ti se sogs gangs dang ldan pa'i ri khri khrag [8] mang po nub ka pe [9] stan nas | shar du khams gsum chos kyi rgyal po tsong kha pa chen po'i 'khrungs yul tsong kha la ma thug gi bar yod pa de dag spyi la byas na legs pa lta bu yin | bshad ma thag pa'i gangs ri chen po de'i

1) Origo: rag
2) Origo: gyi
3) Error: bham ga la
4) Tucci: tshig
5) Tucci: nas
6) Tucci: nas
7) Tucci: ces de
8) Tucci: khrig
9) Tucci: se

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khongs su chen po bod [1] kyi yul *'Phags pa thugs rje chen po'i* gdul bya'i zhing du gyur pa bsil ldan gyi ljongs yod | yul de yang mtha'i yul gzhan dag las lhag pa mtho ba | dbyar dgun gnyis gar dro grang snyoms shing | mu ge dang | gcan gzan dang | dug sbrul gdug pa can dang [2] | srin 'bu gdug pa can sogs dang [3] | tsha grang sogs kyi 'jigs [4] cher med pa | gangs ri chen po ti se [5] dang | jo mo gangs dkar dang | lho brag phu la ha ri'i gangs dang | myang stod ha se'i gangs ste | deng sang gnod sbyin gangs bzang du grags pa | 'brog la phyi'i gangs dang | tsa ri tra [6] dang | gnyan chen thang lha dang | yar lha shambu dang | stod [7] ri dkar po dang | kha ba klo 'dril dang | zhabs ra dkar po dang | rma chen spom ra sogs dri ma med pa shel gyi mchod rten lta [8] bu'i gangs [9] ri mang po dang | 'o de gung [10] rgyal dang | rma ri rab 'byams dang | jo mo nag ri dang | kong btsun de mo sogs sman gyi dri ngad can gyi spang ri dang | nags [11] ri grangs med pas gtams [12] pa | gzhan yang ma pham g–yu yi mtsho mo dang | gnam mtsho phyug mo dang | tsha mtsho dang | yar 'brog g–yu mtsho dang | phag mtsho dang | mtsho skya rengs [13] sngo rengs dang | khri gshog [14] rgyal mo sogs | [59-*a*] bsil dwangs rnyog [15] pa med pa'i mtsho chen po du ma sa'i cha shas dag tu 'khyil zhing | chu klung chen po skal ldan shing rta dang | tshangs pa'i bu mo dang | tsha tshi ka dang | rdza chu dang | dngul chu dang | lo hi ha dang | 'bri chu dang | klung gser gyi phye ma can dang | [16] nyag chu dang |

1) Tucci: khongs su bod
2) Tucci: can sogs dang
3) Tucci: This passage omitted.
4) Error: 'jig sa, Tucci: 'jigs pa
5) Error: si
6) Tucci: ṭa
7) Tucci: stong
8) Tucci: ltu
9) Origo: gang
10) Origo: ti gong
11) Origo: nag
12) Origo: gtam
13) Origo: reng
14) Origo: gshor
15) Origo: snyogs
16) Tucci: can

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rgyal mo dngul chu dang | rma chu dang | sme[1] chu dang | klu[2] chu dang | bsang chu dang | 'ju lag chu dang | tsong[3] chu sogs chu bo yan lag brgyad dang ldan pa du ma phyogs dang mtshams su 'bab pa | nags tshal dang | spang[4] ljongs dang | ne'u[5] gsing[6] sogs shin tu mang ba | zhing sa dang | 'brog sogs rgya mi che yang | mya ngam gyi thang dang yul tsha sgo can sogs med pa | rgya gar nag dang par sig phe reng ki sogs kyi yul mtha phal cher rgya mtsho la thug yod kyang | bod kyi yul mtha phyogs dang mtshams su rim par shar nas brtsam te | rgya nag dang | 'jang dang | mon dang | rgya gar dang | bal po dang | kha che dang | stag zig[7] dang | hor la sogs pa mi rigs tha[8] dad pa brgyad kyi yul la thug yod pa dang | yul de dag brgyud de 'bab pa'i chu bo chen po phal che ba'i chu mgo yang bod yul gyi sa cha na yod pa'i sa tshigs kyi dbang du byas pa'i 'dzam bu'i gling gi dbus yin | yul de la nang gseb kyis[9] dbye na | stod mnga ris skor[10] gsum | bar dbus gtsang ru bzhi | smad mdo khams sgang drug gsum bcas yod pa las | stod mnga ris skor gsum gyi mtshan gzhi ni | stag mo la dwags kyi skor | mang yul zhang zhung gi skor | gu ge bu hrang gi skor te skor gsum du smra ba dang | yang spu rang | mang yul | zangs dkar gsum skor gcig dang | chi[11] ba | bla sha | sbal ti gsum skor gcig | zhang zhung khrig se[12] stod smad gsum skor gcig ste gsum du 'dod pa dang | de ma yin pa'i brtsi [59-*b*) tshul 'ga re yod kyang | la dwags | ru thog | gu ge gsum la byas na 'grig tshod 'dug | bod yul gyi stod mnga ris de la lho byang

1) Tucci: smi
2) Tucci: klung
3) Origo: btsong
4) Origo: spangs
5) Tucci: ni'u
6) Origo: sing
7) Origo: stagzigs (*sic*!)
8) Origo: mtha
9) Error: gses kyi
10) Tucci: bskor
11) Origo: 'chi
12) Tucci: pe

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gnyis su byas pa'i byang gi cha tu ruṣka'i yul bha tak shan dang | rgya gar nub byang gi yul kam kā ra sogs dang nye sar mnga ris ru thog tu grags pa'i yul ljongs yod pa der mtsho chen po'i dbus su 'brog pa rgya mi chung ba mi khyim mang po chud pa yod | yul de phal cher [1] 'brog yul yin pa der rgyal po zhig yod pa bod kyi mnga 'og tu gtogs pa yin | de nas shar du stod sgar zer ba dga [2] ldan pho brang gi las sgo yod pa de dang cher mi ring par gangs ri chen po ti se dang | mtsho ma pham pa | chu mig 'thung grol du grags pa sogs yod | deng sang gangs ri'i gnas [3] bshad byed mkhan [4] rnams kyis mngon pa mdzod sogs las dngos su gsungs pa'i gangs [5] ri la gangs ti se 'di cig pu dang | mtsho ma dros pa la da lta'i yongs la grags pa'i ma pham g–yu mtsho 'di nyid ngos bzung ste | mdzod 'grel [6] dag las gangs [7] ri'i phyogs bzhir rim [8] pa ltar | brag glang chen dang | khyu mchog dang | rta dang | sengge gdong pa lta bu'am | glang po | rta dang | rma bya | sengge'i gdong pa 'dra ba dag las rim par gangga dang | sindhu [9] dang | pakṣu [10] dang | sī ta sogs re re yod [11] chu phran lnga brgya lnga brgya dang bcas te rang rang gi phyogs kyi rgya mtshor 'bab par gsungs pa dang | mtsho ma dros [12] pa dpag tshad lnga bcu'i tshad can sogs khyad chos du ma dang bcas par gsungs pa de dag so so'i skye bos mngon sum [13] gyi spyod yul min zer mod | de ltar na skabs 'dir bshad pa'i gangs ri dang mtsho ma dros pa sogs 'dzam bu'i gling pa thun mong gi las kyi bdag 'bras las byung ba ma yin par thal ba dang | de dag gzugs rags [14]

1) Tucci: phal phyir cher
2) Origo: dga dga
3) Origo: gan
4) Tucci: bshad mkhan
5) Origo: gang
6) Tucci: 'brel
7) Origo: gang
8) Origo: rims
9) Tucci sindha
10) Tucci: pakṣa
11) Tucci: yang
12) Origo: drod
13) Tucci: gsum
14) Origo: rag

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pa can ma [1] yin par thal ba sogs skyon du ma dang bcas pa'i phyir ro | 'o na gangga sogs chu bo bzhi [60-*a*] po de dag gnas gang dang gang nas thon te yul gang dang gang du 'bab kyin yod ce [2] na | chu bo gangga ni sngar bshad pa ltar la | chu bo sindhu ni gangs ti [3] se'i nub kyi gangs brgyud sbal [4] ti'i sa cha na yod pa zhig las thon te kha lho nub tu bltas nas 'bab pa ka pi sta na dang | dza landha ra dang | panydza [5] pa sogs brgyud [6] cung zad nub tu 'khyogs te chu klung chen po sā ta dru dang | bi sā pā dang | tsa dra bhag dang | ai* [7] ra ba tī dang | bi tasta dang | na ma ki te lnga shar nas 'bab pa dang | klung chen po tshandana [8] dang | se [9] ka dang | ni la ta dang | he ra dang | lāk te lnga nas 'bab pa bcas gcig tu 'dus nas mo la ta na dang | yul sindhur [10] 'bab pa sindhu'i yul gyi lho mtha | so so ra stha dang nye sar rin chen 'byung gnas zer ba'i rgya mtsho yod pa der 'bab bzhin yod [11] la | sam dza pa dang | yul kasmi ra dang | i sma wa ranṭa dang | ka be la dang | dza landha ra sogs su gangs ri dang chu klung shin tu mang stabs chu bo sindhu chu bo gzhan bzhi las lhag par che | chu bo pakṣu ni ti [12] se'i nub byang gi ri brgyud tho dkar gyi yul na yod pa zhig las thon te | kha nub kyi phyogs su bltas nas bha lag bho dkar dang hi ba sogs brgyud de 'bab pa | tu ruṣka dag gi rtsa ba'i yul rum dang nye sar khal khal [13] sag zer ba'i sog sde chen po yod pa de'i sa'i char man sarba ra zer ba'i mtshor 'bab pa [14] byed | chu bo si ta ni gangs ti [15] se'i byang shar gyi

1) Origo: mang
2) Origo: ces
3) Origo: ste
4) Tucci: spal
5) Tucci: pany tsa
6) Tucci: brgyad
7) Tucci: a
8) Tucci: tsandan
9) Tucci: sa
10) Origo sindhu ra
11) Tucci: yon
12) Error: te
Tucci: te
13) Tucci: kham
14) Tucci: par
15) Tucci: te

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ri brgyud zhig las thon te | yer khen sogs brgyud tho dkar gyi yul thur phan na yod pa'i tsha mtsho zer ba la 'bab kyin yod la | chu bo de sngar hor yul gyi dbus brgyud shar gyi rgya mtshor 'bab pa | tho dkar dang rgya nag gnyis ka'i yur grangs pas chu chad zer ba bden min ma nges yang don 'gyur gyi the tshom gyi gnas su 'dug pa | de ni shambha la'i lam yig las gsungs pa'i si ta de min | de la kha gcig na re | mngon pa [1] mdzod [60-*b*] sogs las chu bo bzhi phyogs bzhir rgya mtshor 'bab [2] par ma bshad dam zhe na | de ni rags bshad tsam te | dper na | dbyar gyi zla ba gnyis pa yi | tha ma'i tshes [3] dgu nas mtshan ring | zhes gsungs kyang zla ba de'i tshes gcig nas gnam gang gi bar nyi ldog nam 'ong ma nges [4] pa dang mtshung pa yin [5] | da lta yongs [6] la grags pa'i gangs [7] ti [8] se ni shin tu mtho ba la phyir gyur gyi dbyibs lta bu | gtsang ris dpal mgon bdun bcu yin zer ba'i ri mang pos bskor yod pa la | nye 'khor na yod pa'i ri de dag [9] las [10] rgyang tshad [11] kyi tshul du yod pa | mdun ngos gas pa lta bu | mgon po ri zer ba'i ri [12] chung zhig la bsten pa'i tshul du yod | gangs ri'i mdun ngos su cher mi ring bar mtsho ma pham pa dang | de dang nye sa'i nub tu lag ngar mtsho zer ba'i mtsho chung zhig kyang yod | gangs ri'i mdun ngos gas pa'i tshul du yod pa ni bod dag gis mi la dang | na ro bon chung gnyis nus mthu 'gran skabs bon chung g–yang sar lhung ba'i rjes dang | rgya gar pa rnams kyis de gzhon nu [13] dgong drug gi mdung gis bsnun [14] pa'i shul yin zer | gangs ri'i zur na yod pa'i mgon po ri zer ba'i ri de'i lo rgyus

1) Tucci: par
2) Tucci: bzhir 'bab
3) Tucci: tshe
4) Origo: 'ong nges
5) Tucci: mtshungs yin
6) Origo: yong
7) Origo: gang
8) Tucci: te
9) Origo: dge
10) Tucci: las omitted.
11) Tucci: tshang
12) Tucci: re
13) Tucci: gzhonu (*sic!*)
14) Tucci: bsnum

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ni | gau* sān dag gis [1] gangs ti [2] se sngon dus ri bo gangs [3] can chen po'i khrod na yod pa ha nu mānthas gnas der khur nas yod pa yin pas mgon po ri zer ba de ha nu mān-tha yin zer [4] | gangs ri'i phyogs bzhir zas [5] gtsang sras po'i zhabs rjes zhi rgyas dbang drag gi kha dog can bzhi dang | gangs ri'i [6] rgyab tu mi la dang bon chung gi rjes | yang gangs ri'i nye 'khor ci rigs par 'jig rten mgon po'i sgrub phug tu grags pa sogs gnas dang rten ya mtshan [7] can mang po yod pa las | ston pa'i zhabs rjes deng sang mu stegs pa rnams kyis [8] gos ser can gyi [9] rkang rjes dang | zhabs rjes gzhan dag drag po dang | gdong drug dang | ri skyes ma dang | [61-*a*] lha ma yin khrung khrung dang | ha nu mānthа sogs kyi rkang rjes yin zer la | gangs ri'i nye 'khor pa dag gis zhabs rjes phal cher phyag rdzogs kyi bla ma dag gi rjes yin zer | gangs ri [10] nas shar du mnga ris dro shod dang | lung kha zer ba sogs yul 'khor 'ga re yod | mnga ris kyi lho'i cha kasmi ra dang | tsamba sogs dang nye sar mnga ris lā dwags kyi rgyal khams yod pa de'i char | sles mkhar dang | sbe thub dang khri se zer ba sogs rdzongs khag bdun tsam yod ces lo rgyus [11] 'ga re na bshad 'dug la yul 'khor yang [12] mi chung tsam zhig yod tshod 'dug | yul de'i mi rnams kyi cha lugs gos dang lham sogs phal cher kha che dang 'dra yang zhwa dzo zhwa zer ba rgya nag gi khrims zhwa [13] 'dra ba sne ring po can khyim pa dag gis [14] nag po dang rab byung ba dag gis dmar po gyon par byed | chos sngar phyag rdzogs ci rigs la mos yang deng sang dge ldan pa la mos pa mang po

1) Origo: gi
2) Tucci: te
3) Origo: gang
4) Tucci: ba de ha nu mānthа yin omitted.
5) Origo: gzas
6) Origo: ri'a
7) Origo: tshan
8) Error: kyi
9) Tucci: gyis
10) Tucci: ri'i
11) Origo: rgyud
12) Tucci: yul yang
13) Origo: zha
14) Error: gi

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yod | lā dwags dang ru thog sogs kyi nub dang byang du [1] spa sde [2] zer ba bod kyi rigs la ma le kṣe'i lugs 'dzin pa'i sde yod pa phal che ba lā dwags kyi mnga 'og tu gtogs shing sger [3] tshan pa yang 'ga re yod tshod 'dug la | de dang nye sa'i nub du kam lā sha ste kla klo dang rigs ldan pa rnams kyis [4] bai*ḍurya tha ka zer ba'i gangs ri chen po yod | mnga ris lā dwags kyi shar du 'dar ba zer ba'i sde dang | de'i shar du gu ge'i sa'i char lo chen rin chen [5] bzang pos bzhengs pa'i mtho lding gser khang du grags pa'i gtsug lag khang chen po yod | de nas shar du nyin 'ga'i sa gangs ri'i mdun ngos ha cang mi ring bar mnga ris spu rang zer ba'i sde yod pa de'i sa'i char lha bla ma byang chub 'od sogs bzhugs pa'i gnas ya rtse rdzong du grags pa dang | yang der nub gling bcu gsum gyi nang tshan spu rangs shing 'phel [61-*b*] gling sogs ri bo dge ldan pa'i dgon khag mang po dang | sa rnying kar 'brug bon sogs kyi dgon gnas ri khrod sogs mang po yod | spu rang rdzong nas lhor tsha lam tsam gyi sar jo bo dza ma li'am khur chags su grags pa byin rlabs shin tu che ba yod pa de'i lo rgyus [6] ni sngon dus spu rang kyi sa'i [7] cha zhig na sgom chen pa zhig yod pa la | a tsarya bdun gyis [8] khur po bdun bcol ba slar len par chad de rgya gar gyi phyogs su song nas lo mang tsam song zhing 'khor ma byung bas | sgom chen pa des khur po rnams kha phye bas nang na ras thum lcid che ba mang po yod [9] pa thams cad la dza ma li zer ba'i yi ge yod pa mthong zhing de dag kha phye bas thams cad dngul yin 'dug pa | sgom chen pas dngul de dag blangs te dzūm [10] lang gi yul du khyer nas

1) Tucci: dang
2) Tucci: he
3) Tucci: sgor
4) Error: kyi
5) Tucci: rin chen omitted
6) Origo: rgyud
7) Tucci: rang sa'i
8) Error: gyi
9) Tucci: mang yod
10) Tucci: dzum

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bzo bo dag la jo bo'i sku bzheng su bcug pas dngul bzo ba dag gis [1] sku 'dra'i [2] pus mo man tsam bzhengs [3] rjes sku stod rang byon du byon pa yin zer | de nas sgom [4] chen pa des bod du spyan 'dren par 'dod nas mi dag la gla brngan byin te spyan drangs pa da lta jo bo khang [5] yod pa der slebs pa na sus kyang bsgul ma nus par lha khang bzhengs te sa der chags pas na khur chags jo bo dang | dngul gyi kha yig na dza ma li zer ba yod pas na dza ma li zer ba yin zhes thos | rgya gar pa dag gis sngon tu [6] ru ṣka'i rgyal po no rom ji zer bas yul tsi tor bcom skabs yul de'i rgyal po'i rdzong der thugs rje chen po yab yum gyi sku brnyan yod pa rgyal po spun gnyis kyis khur te mu to pa byed gyin [7] gangs ti se bskor bar song bas spu rangs kyi sa'i char slebs pa na thugs rje chen po'i sku bsgul ma nus par bshag pa der sa 'og nas rdo chen a mo la [8] ka'i khri dang lcags kyi padma yal ga gsum dang ldan pa sogs rdol te byung ba na 'phags pa'i gsungs phebs te 'dir zhog gsungs pa ltar padma'i [9] gdan khri'i khar bzhugs su bcug ste song rjes [10] bod [62-*a*] dag gis lha khang dang phan tshun na yod pa'i sku chung ngu [11] sogs bzhengs [12] pa yin zer | de nas rgyal po spun gnyis kyis sgrol ma'i sku brnyan khur te bal yul du bzhugs su bcug pa yam bu'i sgrol ma yin | de rjes spun che bas dzūm [13] lang dang chung bas bal yul thob ste rgyal po byas | yang chung bas bal yul btang te rgya gar lho phyogs su song ste rgyal sa thob pa na gong du bshad pa'i dur yā bha wa na'i sku de bal yul na bzhugs pa'i sgrol ma'i sku tshab tu bzhengs pa yin

1) Error: gi
2) Tucci: 'dre'i
3) Origo: bzheng
4) Origo: sgoms
5) Tucci: khar
6) Error: du
7) Tucci: kyin
8) Tucci: li
9) Error: parma'i
10) Tucci: rje
11) Tucci: du
12) Origo: bzheng
13) Origo: dzhum, Tucci: dzum

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zer ba thos la gang ltar kyang byin rlabs che ba zhig te | deng sang lo 'ga'i sngon du ṭu ku ra'i dmag kha 'thor 'ga re spu rangs su 'byor ba de rnams kyis jo bo'i sku rgyu dngul las sgrub pa thos nas gzong gis zhabs la bsnun pa na 'o ma'i [1] rgyun bab cing zhabs skrang [2] pa sogs mi mang pos thos pa dang mthong ba sogs 'dug [3] la | gsungs phebs pa sogs rgyu mtshan gsal po yang de dus su yul der song ba'i dmag gi gtso bo su phan pā [4] he dang | biṣna utpa ryi [5] sogs kyis gau* sān 'ga zhig la smras pa kho bos brgyud de thos | spu rangs nas shar smad kyi phyogs su mi ring [6] bar klo bo sman thang zer ba'i yul yod pa de'i mi rnams bod kyi rigs can yin yang rgya gar ba'i shas [7] che | yul de sngon bod kyi mnga 'og tu gtogs pa deng sang gorṣas bzung yod zer | de nas shar du 'brog sde 'ga re dang de dag gi lho phyogs na glang la [8] zer ba'i la chen po yod pa | de brgal [9] ba na mnga ris [10] ljongs dga zer ba yod pa der btsan rdzong nyis rim [11] can dang | ljongs dga 'phel rgyas gling sogs dgon gnas 'ga [12] re yod | yul de dag gi[13] shar smad kyi char bar dbus gtsang te | dbus ru | g–yon [62-*b*] ru gnyis dang | g–yas ru | ru lag ste ru bzhi dang | hor rgyal po'i dus su gtsang khri skor drug dang | dbus gtsang gnyis kyi bar na yar 'brog skor gcig ste khri skor bcu gsum du bgos pa'i sa'i [14] cha yod | 'ga zhig gis [15] dbus gtsang bod chung ngu [16] dang | mdo khams bod chen por bshad 'dug pa khungs [17] btugs pa gang yin ma shes | mdo khams bod chen po yin du chug [18] kyang dbus gtsang bod chung

1) Tucci: mi
2) Tucci: skrangs
3) Origo & Tucci: mang pos mthong 'dug
4) Tucci: pa
5) Tucci: atpra rye
6) Tucci: rir
7) Origo: zhad
8) Tucci: ma
9) Origo: rgal
10) Origo: ri
11) Origo: rims
12) Tucci: dga
13) Error: gis
14) Origo: pa'i
15) Origo: gi
16) Tucci: du
17) Origo: khongs
18) Origo: chugs

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ngu [1] yin mi dgos la | dper na rgya nag dang rgya nag chen po zhes bshad pa las rgya nag chen po dang | rgya nag chung ngu [2] mi zer ba dang 'dra | gal srid bod la che chung byed dgos na sa yi go la'i kha byang na mnga ris | bod chung ngur bshad 'dug pa de bod chung ngu dang | dbus gtsang bod chen po ru byed pa'am [3] yang na ' phags pa don yod lcags dkyus [4] bod dang | bod rab dang | bod drang po gsum gsungs [5] 'dug pa rim pa bzhin | stod mnga ris skor gsum dang | bar dbus [6] gtsang ru bzhi dang | smad mdo khams sgang gsum sogs la byas na 'grig tshod 'dug | gong du bshad pa'i ljongs dga sogs nas lhor gtsang la stod kyi char gtogs pa'i mang du yul skyid grong du grags pa yod pa der jo bo mched bzhi'i nang tshan jo bo wa ti bzang po'i sku brnyan byin rlabs kyi gzi 'od 'bar ba dang | rnam [7] 'dren bu ram shing pa'i bca [8] khrims phra mo tsam la yang mnga bar [9] mi mdzad pa skyid grong bsam gtan gling pa sogs | sgrub sde mang tsam yod ces thos la | yul de ni sam khu dang | nai* ya ko ṭa [10] sogs dang nye | de nas shar du nya lam nya nang [11] du grags pa'i yul yod pa | de dang mi ring bar mi la dang [12] rwa lo'i 'khrungs yul gung thang du grags pa dang | mi la'i sgrub phug grod pa phug dang | mi la gzhan don du [13] dgongs pa'i gnas chu bar sogs yod par de dag kyang [63-*a*] bal yul dang nye | de dag gi nye 'khor du 'phel rgyas gling dang | dar rgyas gling sogs sgrub sde 'ga re dang | tshe ring mched lnga gnas pa'i gangs ri jo mo gangs dkar dang de dang nye sar | tshe ring mched lnga'i bla mtsho

1) Tucci: du
2) Tucci: du
3) Tucci: pa 'am
4) Tucci: kyus
5) Tucci: po gsungs
6) Tucci: dbu sa (*sic*!)
7) Origo: rnams
8) Tucci: bcas
9) Error: mda bar, Tucci: mda bar
10) Tucci: nai*ko ṭa
11) Error: na, Tucci: nang
12) Origo: mi dang
13) Origo: don don du

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kha dog mi gcig lnga [1] dang | de dag nas byang phyogs su drag po'i mtsho chen bzhi'i nang tshan [2] | skyems mtsho dang | ri bo bkrag [3] bzang zer ba'i gnas yod pa der | lha lcam man dha ra ba'i zhabs dor sogs yod | nya nang nas byang du [4] gung thang la zer ba'i ri chen po yod pa de la | brtan [5] ma bcu gnyis gnas yod pa la sngon slob dpon gyis bod du mu stegs pa mi gtong [6] ba'i bka bsgos yod pas | de tshun bod la mu stegs pa mi 'ong zer yang bod rgya gar du 'gro ba gung thang la brgyud dgos pa'i nges pa med na | rgya gar gyi mu stegs pa bod du 'ong ba'i lam la yang nges bzung med | 'on kyang sngon dus su bod du 'ong ba'i mu stegs pa tsho [7] der slebs pa na 'tshub [8] cha ci rigs btang yod shas [9] che bas | deng sang yang kun tu rgyu yon tan can tsho [10] der slebs pa na na ba dang sa mi thub ba sogs yod ces khong [11] rnams zer | gung thang la brgal bas byang phyogs su ding [12] ri zer ba'i yul yod | der pha dam pa'i sgrub phug dang sku gdung sogs yod zer ba thos shing rgya nag gi so ba yang da lta der sdod gyin yod | de nas shar du bkra shis rdzong [13] zer ba dang | de'i byang du shel dkar rdo rje'i rdzong zer ba'i btsan [14] rdzong dang | shel dkar chos sde sogs dgon khag yang 'ga re yod | de nas byang shar gyi phyogs su mi ring bar dpal sa skya'i gtsug lag khang yod | der [15] 'du khang dkar mo zer ba'i lha khang nang du rta rgyug [16] chog [17] sa zhig yod pa'i nang du rten byin rlabs can mang po yod [63-*b*] cing | 'khon chos kyi rgyal po'i gdung rabs [18]

1) Tucci: gcig pa lnga
2) Origo: mtshan
3) Origo: bkrags
4) Origo: byang byang du
5) Tucci: bstan
6) Origo: stong
7) Error: mtsho
8) Tucci: tshub
9) Origo: bshad
10) Origo: tshe, corrected to read: mtsho
11) Origo: khongs
12) Origo: deng
13) Tucci: rdzongs
14) Tucci: gtsan
15) Tucci: deng
16) Origo: rgyugs
17) Origo: mchog
18) Origo: rab

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bar ma chad par byon pas sa skya bdag chen rnams sngags 'chang gi tshul mdzad de gnas der bzhugs [1] gyin yod | de nas byang du nyin lam tsam gyi sar bla ma kha'u pas mgon po zhal bsgrubs pa'i gnas kha'u brag rdzong du grags pa yod pa | der dpal mgon thim par grags pa'i phug pa yod pa'i nang du rdo la rang byon du phebs pa'i a yig dkar po dang | dpal mgon kyi bla rdor grags pa'i g-yam leb [2] nag po zur gsum can rnyed mkhan mang po yod 'dug | de nas byang du gangs brgyud chen po yod pa de'i rgyab na | srin po'i rigs can gyi stod hor gyi sde yod pa | gangs de zhu na bod du 'ong [3] nyen yod pas bdag chen rim byon gyis [4] 'beb [5] mdzad gyin yod ces yongs [6] la grags mod | gangs de nas 'das nas da dung 'brog yul 'ga zhig dang | mya ngam kyi thang rtsa chu shing sogs med pa brgal te song ba na | an ci yān [7] zer ba'i kla klo'i sde yod pa las | gzhan gnod pa chen po byed nus pa su med | 'on kyang sngar sa 'bri gnyis ma 'cham pa'i skabs 'bri gung pas | kla klo ka sī kā ra te ha shri har du grags pa'i dmag bskul ba | sa skyar gangs ri de'i phyogs brgyud nas yong [8] pas da lta yang | gangs de'i rgyab na stag gzig [9] rang dbang can gyi kla klo zhig yod par bzung ba yin nam snyam la | kha'u pa'i mgon khang na yod pa'i | kla klo'i mgo lag yang ka si ka ra pa'i mgo dang lag pa sogs yin | de'i lo rgyus deb ther sngon po sogs na yang zur tsam yod | nya nang gi shar smad kyi phyogs su rong [10] shar zer ba'i lung pa dang | de'i shar du nye sar chu 'dus zer ba dang | mtsho gor zer ba sogs yul ljongs 'ga re yod | dpal sa skya'i gtsug lag khang gi byang chu klung gtsang po'i 'gram sogs

1) Tucci: gzhugs
2) Origo: g-yab len
3) Origo: 'ob
4) Origo: gyi
5) Tucci: 'pheb
6) Origo: yong
7) Tucci: an ci yanda
8) Tucci: yod
9) Error: rtag gcig
10) Tucci: ro

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su lha rtse dang | ngam ring dang | phun tshogs [64-*a*] rdzong sogs rdzong khag 'ga re yod pa | deng sang bla brang rgyal mtshan mthon po nas 'dzin bdag gnang gin yod | de dag gi char khro phu lo tsā bas bzhengs [1] pa'i khro phu'i byams chen grub chen thang stong [2] pas bzhengs pa'i mchod rten | si tu rnam [3] rgyal grags pas [4] bzhengs pa'i lha khang khyad par du 'phags pa sogs rten byin rlabs can mang po dang | ngam ring chos sde sogs chos sde chen po mang po yod | sngon gtsang stod kyi cha der | kun mkhyen jo mo nang pa'i [5] dgon gnas shambha la'i zhing bkod la dper byas nas bzhengs pa rtag brtan phun tshogs gling dang | chos lung byang rtse sogs bcom ldan 'das dus kyi 'khor lo'i lung dang rtogs pa'i dam pa'i chos kyi rgyud 'dzin pa ra ba'i slob rgyud mang po bzhugs pa | sgrol mgon pa dang | gzhis kha bsam 'grub rtse'i zhal ngo 'ga zhig gi spyod lam la brten nas | *thams cad mkhyen pa zil gnon* bzhad pa rtsal mchod yon gyis khongs [6] rnams kyi | ṭa pi bantu dzi sa ka'i mdog can dag ka dampa'i me tog gi kha dog lta bur bsgyur bar mdzad kyang | *dpal mnyam med ri bo dge ldan pa'i bstan* pa'i gsos su cher ma gyur bar | ma zad gong sa mchog gi sku 'phreng gnyis gsum tsam gyi mdzad 'phrin dang | khyad par mi'i dbang po bud dha sta ra [7] sogs kyi sku tshe dang | chab srid la gnod tshab [8] chen po byung yod tshod 'dug | gong sa 'jam dbyangs dga ba'i bshes [9] gnyen gyi mdzad spyod gang ltar mdzad pa bstan pa dang | sems can phyir [10] mdzad pa las gzhan du 'gyur mi srid mod | deng sang dge ldan pa phal che bas ni wa ra'i phe ke kyi tshul byed pa

1) Origo: bzheng
2) Origo: ston
3) Origo: rnams
4) Tucci: pa'i
5) Tucci: ba'i
6) Tucci: khong
7) Tucci: bu dha sa ra
8) Tucci: tshabs
9) Origo: bshed
10) Tucci: can gyi phyir

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ni don cher med pa 'dra | sangs rgyam [1] pa dang sbo shog thu hung tha'i [2] ji sogs gnam dang sa'i dbang phyug gong ma na rim [64-*b* gyi thugs dang 'gal ba yang de'i rkyen las byung ba yin zer ba zhig bod kyi [3] rgyal pos gsungs 'dug | de dag nas shar lho gtsang myang smad kyi char rgyal ba dge 'dun [4] grub pas phyag 'debs mdzad pa'i chos sde chen po bkra shis lhun po yod | der a mi de wa mi'i gar gyis rnam par rol pa | *paṇ chen thams cad mkhyen pa sku phreng na rim ltar* bzhugs gyin [5] yod pa der gra tshogs yang bzhi stong lhag tsam yod | der *paṇ chen sku phreng gis bzhengs* [6] *pa'i* rin chen dang po sogs las [7] sgrub [8] pa'i sku gsung thugs rten bsam gyis [9] mi khyab pa dang | sku tshe gsum gyi [10] dngul gdung | rgya bod kyi dam [11] pa mang po'i na bza rus rgyan nyer spyad sogs nang rten [12] bsam gyis [13] mi khyab pa dang | dge 'dun grub pa'i phyag mdzub kyis [14] rdo'i ngos la bris pa'i yig drug sogs ya mtshan [15] can mang po yod | de dang nye sar gsar du bzhengs [16] pa'i pho brang kun skyob [17] gling dang | gzhis ka bsam 'grub rtse zer ba sde pa gtsang pa'i rdzong tshong ' dus [18] chen po dang bcas pa dang | gangs can chos 'phel gling sogs dgon gnas dang | sgrub [19] gnas | [20] ri khrod sogs gnas ya mtshan 'ga re dang | grong skor yang mang tsam yod | bkra shis [21] lhun po nas nub tu nyin phyed tsam gyi sar dpal snar [22] thang gi gtsug lag khang yod pa der sngon dus mkhas pa mang po rim par byon pas gra tshogs chen

1) Tucci: rgyas
2) Origo: the
3) Origo: skyid
4) Error: mdun
5) Tucci: kyin
6) Origo: bzheng
7) Tucci: la
8) Tucci: sgrubs
9) Error: gyi
10) Error: gyis
11) Tucci: bod dam
12) Tucci: sogs rten
13) Error: gyi
14) Tucci: kyi sa
15) Error: tshan
16) Origo: bzheng
17) Origo: khyab
18) Origo: 'du
19) Origo: sgrubs
20) Tucci: gnas dang |
21) Origo: shi
22) Origo: rnar

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po yod kyang | deng sang dus dbang gis [1] gra tshogs nyung | rgyal ba'i bka bstan rin po che'i par sogs rten gsum tshan chen po yod | bkra shis lhun po nas shar phyogs nyin phyed tsam gyi sar | pa rnam lhun grub rtse zer ba'i rdzong chen po yod pa'i khongs su zhwa lu gser khang gi gtsug lag khang chen po rgya nag gi lugs su bzhengs pa yod pa der [2] yang | rten gsum bsam gyis [3] mi khyab pa yod | gzhan yang de'i nye 'khor du zhwa lu ri phug sogs dgon gnas dang | rten [65-*a*] byin can mang po dang | pa rnam [4] rdzong gi nang du bdud kyi rdzong yin zer ba'i rdzong dang | nye 'khor du yang ya mtshan can mang po yod | de'i shar myang stod kyi char si tu rab brtan [5] kun bzang pas bzung [6] ba'i pho brang rgyal khang rtse te deng sang rgyal rtser grags pa dang | de'i nye 'khor du si tu de nyid kyi dus su bzhengs pa'i mchod rten sgo mang du grags pa'i gandho la chen po dang | sa dge kar 'brug bu lugs sogs sdoms pa'i gra tshang bco brgyad kyi bdag nyid can dpal 'khor chos sde sogs yod | gzhan rdzong kha de ka'i khongs su ri'i khar chags pa'i chos sde bde ba can du grags pa sogs chos lugs sna tshogs pa'i sgrub sde mang po dang | zhabs pad rdo ring pa'i gzhis sogs bod kyi sku drag mang po'i pha gzhis dang grong skor rgya chen po dang | sngon dus su byung ba'i [7] gsang sngags snga 'gyur gyi gter ston mnga bdag myang gi gdan sa sogs yod | bkra shis lhun po'i byang gtsang rong gi char rgyal ba blo bzang don grub kyi gdan sa dben sa chos [8] kyi pho brang tu grags pa yod pa | der mkhas grub de nyid kyi snang brnyan sogs rten byin can mang po yod pa | de'i nye 'khor gyi brag phal che ba'i

1) Tucci: gi
2) Tucci: bzhengs pa der
3) Error: gyi
4) Origo: rnams
5) Tucci: bstan
6) Origo: bzungs
7) Tucci: pa'i
8) Tucci: gdan sa chos

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ngos la gtsug 'khyil gyi ri mo ya mtshan can mang po dang | de nas lhor mi ring par grub chen chos kyi rdo rjes [1] grub pa brnyes gnas mgar mo chos rdzong zer ba yod pa der lha chen yab yum gyi mtshan [2] ma rang byung ya mtshan can sogs yod | [3] de nas byang gtsang chu'i byang 'gram na | 'u [4] yug dang | shangs zer ba'i lung pa yod pa der shangs bde chen rab rgyas dang | shangs dga ldan chos 'khor gling sogs dge lugs kyi dgon khag mang po dang | sngon dus kyi mkhas grub khyung po'i gdan sa dang shangs rnam [5] gling rdzong sogs yod | shangs mdar gtsang btsan rdo rje legs pa'i btsang [6] [65-*b*] khang cho 'phrul che ba zhig yod | [7] grong de'i mi phal che ba [8] ging chen de'i mthu la brten nas mngon shes smras dang [9] | rang la mtshon bsnun [10] pa sogs byed nus zer | de dag gi shar gtsang rong gi char sde pa rin spungs [11] pa'i rdzong rin chen spungs par grags pa dang | de nas shar du tsha lam tsam gyi sar rin spungs sde pa nor bu bzang pos bzhengs pa'i byams sku shin tu che ba rong byams chen du grags pa dang | byams chen chos sde dang | thob rgyal zer ba'i sar gshin dar lding zer ba'i bon gyi dgon [12] gnas sogs dgon gnas [13] yang mang po yod | gtsang rong gi phyogs der sngon byon dam pa grags pa can mang po'i 'khrungs gnas dang | sgrub phug gdan sa sogs mang yang | grong sde dang | zhing sa sogs cher med | gong du bshad pa'i rgyal rtse dang pa rnam lhun grub [14] rtse sogs nas lho phyogs su ri brgyud gcig 'das pa na srad zer ba'i lung

1) Tucci: rje
2) Tucci: yum mtshan
3) Tucci: sogs |
4) Origo: 'o
5) Origo: rnams
6) Origo: btsan
7) Tucci: zhig |
8) Tucci: cher
9) Tucci: smras pa dang
10) Origo: brnun
11) Origo: spung
12) Tucci: mgon
13) Tucci: sogs dgon gnas omitted
14) Origo: 'grub

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pa yod pa der dpal ldan srad rgyud gra [1] tshang du grags pa dang | srad rin chen rtse zer ba'i rdzong sogs dang | grong skor yang mang tsam dang | de dang nye sar ngor pa [2] sogs sa skya'i sgrub sde yang 'ga re yod | srad nang zer ba de nas shar du mi dbang pho lha pa'i [3] skyes yul grong pho lhar grags pa'i lung pa yod pa der yang rdzong 'ga re dang grong skor yang mi nyung tsam yod | de nas lho nub kyi phyogs su skying dkar la zer ba'i la chen po yod pa de brgal ba na | gting skyes zer ba'i sa cha yod pa der mtsho zhig gi dbus su chags pa'i dgon [4] gnas zhig dang | gting skyes rdzong du grags pa'i btsan rdzong yod pa de nas lho rgya gar gyi ri nag po'i khongs su mon' bras ljongs te rgya gar pa dag gis su khem [5] zer ba'i rgyal khams yod pa de'i mi rnams skad bod skad du smras zhing rgya gar pa'i cha lugs su yod | [66-*a*] Rgyal rtse nas lho phyogs drang por khang dmar zer ba sogs brgyud nas | zhag gsum tsam song te la chen po gcig brgal ba na | phag ri rdzong zer ba'i dga ldan pho brang gi las sgo yod de [6] nas shar lho'i phyogs su cher mi ring bar lho 'brug gi yul yod | gtsang myang stod nas gnod sbyin gang bzang gi | nye 'khor brgyud kha ru la [7] zer ba brgal te shar phyogs su yong ba na yul yar 'brog zer ba yod pa de'i lho phag ri la thug yod | der drag [8] po'i mtsho chen bzhi'i nang tshan [9] yar 'brog g–yu mtshor grags pa [10] yod pa de'i nang du dgun dus 'khyag pa'i 'og nas 'brug sgra dang phyogs mtshungs [11] pa la de las cung zhan [12] pa'i skad rgyun du sgrogs pa | de 'ga zhig gis [13] chu srin ma

1) Tucci: grang
2) Tucci: dor ba
3) Tucci: ba'i
4) Tucci: mgon
5) Tucci: kham
6) Tucci: sgo de
7) Error: rul,
Tucci: rul la
8) Tucci: grags
9) Error: mtshan
10) Origo: drag pa
11) Error: mtshung
12) Origo: gzhan
13) Error: gi

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ka ra'i [1] skad dang | 'ga zhig gis rlung sgra yin zer | chu de'i nya rnams phal cher che chung tshad gcig pa | grub chen kun dga legs pa'i mthu las byung zer yang bden mi bden yang ma nges | der yar 'brog stag lung pa dang | 'brug ra lung | bo dong ba'i dgon pa gcig bcas grub mtha mi gcig pa'i dgon gnas 'ga re yod pa | [2] da lta [3] phal [4] cher rnying ma par 'gyur yod | bo dong pa'i dgon gnas su | bo dong phyogs las rnam [5] rgyal gyi rig [6] ma'i skye 'phreng | rje btsun rdo rje rnal 'byor ma'i sprul par grags pa zhig kyang yod | de dang nye sar dpal sde rdzong zer ba dang | sna dkar rtser zer ba sogs rdzong khag 'ga yod pa las [7] | sna dkar rtser gur gyi mgon khang gnyan po zhig yod pa | der bstan dgra bcu gsum bsgral bar mdung pa'i mdung yin [8] zer ba zhig byin rlabs can yin [66-*b*] zer nas mchod mjal gtong gin 'dug pa la | kho bos bstan dgra su zer ba bsgral ba'i mdung yin byas pas 'bri gung pa yin zer | dge ba'i bshes gnyen chen po po to pa'i zhal nas | skyon cung zad re byas pa la bstan pa rtsa ba nas bshig zer nas sgrub [9] byed bstan pa des bshig [10] pa yin gsungs 'dug pa de'i dpe zlar song snang | yar 'brog gi lho'i char phag mtsho zer ba'i mtsho chen zhig kyang yod | gtsang rong gi mda bod dbus dang nye sar gtsang snye mo rgyal byed tshal du grags pa sogs chos sde 'ga re dang | thon rigs las skyes pa'i zhabs pad kyi gzhi | thon mi'i 'khrungs gnas su grags pa sogs yod pa | de nas shar du dbus skyid shod kyi sa'i cha yod pa de la skyid stod dang | skyid smad gnyis su byas pa las | skyid smad kyi cha [11] gtsang dang

1) Error: kar'i
2) Tucci: yod |
3) Error: dlta
4) Origo: phar
5) Origo: rnams
6) Origo: rigs
7) Tucci: la
8) Tucci: bsgral pa'i mdung yin
9) Origo: bsgrubs
10) Origo: bshigs
11) Tucci: chang

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nye sar | grub thob thang stong [1] gyi gdan sar grags pa dpal chen ri bo zer bar | dgon gnas brgya rtsa brgyad yod zer | de'i byang ri'i logs su [2] mnyam med rin chen brtson 'grus kyi gdan sa rmog lcog dgon pa dang | ri rtsar chos 'khor gling sogs dge ldan pa dang | phyag rdzogs pa dang btsun ma sogs kyi sde mang po yod | de dag gi shar [3] gtsang dbus kyi chu gnyis 'dus mtshams [4] dang nye sar | chu shul rdzong zer ba dang | grong skor yang nyung tsam yod pa | [5] de nas shar du nyin phyed tsam gyi sar | 'jang [6] zer ba'i grong skor yod pa der lo re bzhin mtshan nyid pa [7] mang po dgun chos la tshogs gyin yod | de nas shar du stag tshang ra ba stod par grags pa'i chos sde dang | mkhas shing grub pa'i dbang phyug klong [8] rdol bla ma ngag dbang blo bzang pa'i ri khrod sogs yod la | ra ba stod pa sogs mtshan nyid pa'i dgon rnying phal cher deng sang dge ldan par gyur yod pa ma gtogs sngon dus su | sa rnying | dkar 'brug [67-*a*] bka gdams [9] dang | dge lugs pa gang la yang mi gtogs mod | deng sang bka gdams [10] dge lugs | mtshan nyid pa gsum la khyad par med par ma zad | 'bri stag [11] rnying [12] gsum yang dbyer med du 'gro grabs [13] yod | 'jang kyi thad ka'i [14] chu'i lho 'gram du | chos rgyal mnga bdag khri ral gyis [15] bzhengs pa'i 'u shang rdo'i lha khang du grags pa yod pa der 'u shang jo bo sogs kyi sku brnyan byin can mang po dang | deng sang gsar du byung ba'i g–yu rang byon lug grod tsam pa sogs ya mtshan can 'ga re yang yod zer thos | ra ba stod sogs nas | shar du mi ring bar | snye thang zer ba'i sa yod

1) Origo: ston
2) Tucci: log su
3) Tucci: dag shar
4) Error: mtsham
5) Tucci: yod |
6) Tucci: 'ja
7) Tucci: mtshan pa
8) Origo: klung
9) Tucci: gdams pa
10) Origo: gdam
11) Error: rtag
12) Origo: snying
13) Error: grab
14) Error: dka'i
15) Error: gyi

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pa der *mnyam med jo bo chen po dpal ldan a ti sha'i* dus su bzhengs [1] pa'i lha khang yod pa der | jo bo chen [2] po'i sku gdung mchod rten dang | thugs dam gyi rten sgrol ma'i snang brnyan gsung byon ma dang | sku'i nyer spyad ci rigs pa sogs byin rten mang po yod | de'i lho dbus chu'i lhor | lung pa kha byang bstan zhig gi phur rngog lo tsa [3] ba legs pa'i shes rab | khu dbon [4] gyi dgan sa gsang [5] phur grags pa yod pa der | rngog blo ldan shes rab kyi sku dpral rtsa dang mur gong gi rtsa sogs rang byon du phebs par grags pa dang | bstan bsrung bse'i khrab can gyi sku sngar spyan rang drang can la deng sang gcig rang byon tu phebs pa rten byin rlabs can mang po dang | der sngon dus su dbus tshad kyi slob gnyer dang | gra tshogs chen po yod kyang | se ra [6] 'bras sogs dar phyin [7] chad rim gyis nyams te deng sang khyim btsun sa skya'i rjes su 'brang par khas ches [8] ba 'ga las med | dbyar chos kyi skabs dga ldan shar rtse pa sogs sa dge'i gra tshang bcu tshogs kyin yod cing | dka [67-*b*] rams kyi gra skor byed mkhan yang mang po yod | gsang phu'i mdar gsang phu mu tig thang du grags pa'i mya ngam gyi thang chung ngu yod pa brgal te byang shar gyi phyogs su song ba na chu klung skyi chu'i 'gram du ri sna zhig gi khar sngon dus su bod spyi'i rgyal po mdzad pa rlangs kyi gdung brgyud tā zhes dwur [9] hor dang tas [10] ming sogs kyis rim par mnga gsol ba | rje phag mo gru [11] pa'i dpon rabs si tu byang chub rgyal mtshan sogs kyi pho brang sne'u rdzong du grags pa yod pa deng sang dri za'i grong khyer

1) Origo: bzheng
2) Origo: jo chen
3) Tucci: tsā
4) Origo: dpan
5) Origo gsar
6) Error: ser, Tucci: ser
7) Tucci: sogs phyin
8) Origo: che
9) Tucci: dwūr
10) Tucci: taso (*sic*!)
11) Origo: grub

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dang 'dra bar song yod | de'i byang chu klung dbus chu'i byang 'gram dang ha cang mi rıng sar ri'i 'dab zhig tu skyor mo lung gi chos sde yod pa de yang sngon mtshan nyid pa'i dgon sde chen po zhig yin kyang deng sang dge ldan par khas ches [1] ba'i btsun pa nyung shos tsam las med | de'i byang phyogs su stod lung zer ba'i lung pa chen po yod pa der stod lung chu bzang zer ba sogs dge ldan pa'i dgon khag 'ga re dang | bka brgyud pa'i dgon rnying yang mang po yod tshod 'dug | der sde pa skyid shod pas bzung ba'i stod lung bde chen rdzong dang grong skor yang mang tsam yod cing | dpal ldan smad rgyud [2] gra tshang yang sa de'i char gtogs pa'i chu mig lung zer bar lo re bzhin dbyar gnas mdzad bzhin yod | de nas byang du song ba na *dus gsum mkhyen pa karma pa yab sras kyi* gdan sa mtshur phu dang | yangs pa can [3] du grags pa sogs yod pa der rten byin rlabs can mang po yod | der sngon dus su gra tshogs dang 'byor pa sogs shin tu che bar yod kyang karma pa'i sku 'phreng du grags pa 'ga zhig gis mnyam med bu ram shing pa dang shing rta chen po gnyis kyi lugs [4] srol dri ma med pa 'dzin skyong mdzad pa po dpal mnyam med ri bo dge ldan pa la phrag dog gi tshul mdzad [68-*a*] pa'i rkyen gyis nyams dma bar yod thog | zhwa dmar pa chos grub rgya mtsho sogs kyi spyod lam la bsten [5] nas gong ma chen po gnam skyong thugs log [6] ste yang pa can [7] yang dge lugs par bsgyur yod | stod lung mdo nas byang shar du cung zad phyin pa na ri phug zhig tu mtshan nyid pa'i dgon gnas dga ba gdong ngam bde ba can du grags pa yod kyang deng sang

1) Origo: che
2) Origo: brgyud
3) Tucci: yangs can
4) Tucci: lug
5) Tucci: brten
6) Origo: logs
7) Origo: yangs can

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khyim btsun gyi sder song yod | der chos kyi rgyal po tsong kha pa chen po'i sgrub phug dang | sku lnga'i nang tshan [1] yon tan rgyal po yang khog [2] zhugs byed kyin yod | de nas shar du shing sdong dkar zer sar gtsang sde pa gzhi rtse pas bzos pa'i rdzong yod pa de dang nye sar dam can chos kyi rgyal po'i ma he dang | dpal ldan dmag zor rgyal mo'i dre'u dang | gnod sbyin kṣe tra pā la'i dom dang | gnas chung gi khrab dang | 'khor gsum gyi rjes yin zer ba sogs rdo'i ngos [3] su gsal bar babs yod pa la rgyu mtshan mi 'dra ba 'ga re smras par byed kyang | rje [4] rgyal ba gnyis pa'i bstan pa la log par 'khu ba'i bsam pa can sde srid gtsang pa karma bstan skyong 'dul ba'i dus su byon pa'i rjes yin tshod [5] 'dug | de nas shar du song ba na rma ri rab 'byams sam ri bo dge 'phel zer ba'i ri mtho zhing brjid chags pa yod pa'i 'dabs su chos sde chen po dpal ldan 'bras dkar spungs pa zhes yongs su grags pa yod | de la sngon dus su gra tshang bdun dang deng sang sgo mang dang blo gsal gling bde yangs [6] sngags pa ste [7] gra tshang bzhi yod pa der dge 'dun [8] pa bdun stong lhag bzhugs gyin [9] yod | 'bras spungs gyi [10] 'du khang chen mor rgyal ba mi pham pa'i snang brnyan byams pa mthong grol mar grags pa sogs rten byin can mang po dang | *rgyal dbang thams cad mkhyen pa'i pho brang* dga ldan pho brang du [11] tsan tra gau* [68-*b*] mi'i thugs dam gyi rten thugs rje chen po'i snang brnyan sogs rten byin rlabs can mang po dang | sngags pa'i 'du khang du rwa lo'i sku gdung gzungs [12] su bzhugs par grags pa'i dpal

1) Origo: mtshan
2) Tucci khong
3) Tucci: dos
4) Tucci: rjes
5) Tucci: yin yin tshod
6) Origo: yang
7) Tucci: sde
8) Tucci: der dge ldan 'dun
9) Tucci: kyin
10) Tucci: kyi
11) Tucci: dang
12) Origo: gzung

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'jigs mdzad rdo rje'i snang brnyan byin rlabs kyi gzi 'od 'bar ba sogs rten byin can mang po bcas yod | 'bras spungs su mdzod 'dul ba dbu phar sogs kyi 'chad nyan 'gran zla dang bral ba yod cing | mtshan nyid gra tshang phan tshun gyi bskang gsol ba [1] ma gtogs sngags chos la 'chad nyam byed sogs med | 'bras spungs nas mar cung zad yong pa na [2] gnas chung lcog zer ba gsung gi rgyal po'i btsan mkhar yod [3] pa der rgyal po pe har khog [4] zhugs byed pa'i sku rten pa yod | de nas shar phyogs su 'dam bu can gyi mtsho zhig yod pa'i 'gram brgyud de song ba na | *rgyal dbang thams cad mkhyen pa'i pho brang gru 'dzin gnyis pa dang* | dpal lha ldan gyi gtsug lag khang sogs yod | lha ldan gyi grong ni rgya gar gyi grong khyer chung ngu'i tshod tsam las med cing rang re'i bod kyi grong gi che shos [5] yin | de'i dbus su chos kyi rgyal po srong btsan sgam pos rgya nag nas spyan drangs pa'i jo bo chen po'i bzhugs gnas mchod khang sum thog can yod pa de'i nang du bcom ldan 'das dgung lo bcu gnyis pa'i sku tshad dang mnyam pa'i snang brnyan jo bo chen por grags pa dang | thugs rje chen po rang byon lnga ldan rgyal po kri kri'i thugs dam gyi rten du grags pa'i rgyal ba mi [6] pham pa'i snang brnyan | mnyams med tsong [7] kha pa chen po'i sku brnyan nga [8] 'dra mar grags pa | byams pa mched bzhi ma gcig srid gsum rgyal mo'i snang brnyan rgya gar yongs la tsa tsi kā ma nir grags pa sogs rten bsam gyis mi khyab pa bzhugs pa rnams kyi lo rgyus [9] sogs zhib par thams cad mkhyen pa [69-*a*] 'jam dbyangs dga ba'i bshes gnyen gyis mdzad pa'i lha sa'i dkar chag [10] na gsal por yod |

1) Tucci: pa
2) Tucci: ba na
3) Origo: khar sad
4) Tucci: khong
5) Error: shod
6) Error: ma
7) Origo: btsong
8) Origo: dang
9) Origo: rgyud
10) Error: chags

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gzhan yang der rme [1] ru bzhi sde sogs grwa [2] tshang 'ga re dang | bod shing sgo can gyi mi drag mang po'i khang khyim dang | rgya gar nag | kha bal | lho 'brug sogs kyi tshong pa mang po dang | dbus gtsang mnga ris mdo khams dang hor sog [3] gi yul sogs nas 'ong ba'i 'grul pa sogs mang po yod | lha sa'i nub tu rgyang grags tsam gyi sar 'phags pa 'jig rten dbang phyug mi'i [4] gar gyis rnam [5] par rol pa *skyabs mgon rgyal dbang thams cad mkhyen pa'i pho brang po ta lar* grags pa chos kyi rgyal po srong btsan gyi dus su bzhengs [6] par grags pa'i pho brang dkar po thog so bcu gcig can dang | mi rje sangs rgyas rgya mtshos bzhengs pa'i pho brang dmar po thog so bcu gsum can bcas yod pa der | 'phags pa mched bzhi'i nang tshan lo ke shwā ra'i snang brnyan dang | *gong sa lnga pa chen po'i gser* gdung 'dzam gling rgyan gcig sogs rten byin rlabs can mang po dang | *gong sa rgyal dbang thams cad mkhyen pa sku 'phreng* rim byon rnams kyang rgyun du bzhugs gyin yod | de'i lho nub tu mi ring bar dpal phyag na rdo rje'i bla ri lcog [7] po'i rir grags pa yod pa de'i rtser lcags ri bai* ḍūr-yar [8] grags pa'i sman pa grwa [9] tshang dang | de'i nub tu 'phags pa 'jam dpal gyi bla ri sbra ma rir grags pa yod pa'i rtser ma hā tsi na'i dgra lha yun khrang rā dzar grags pa'i btsan khang sogs yod | lha ldan dang po tā la sogs kyi nye 'khor du gong ma bdag po chen pos bod yul skyong bar mngags pa'i am ban gyi yā man dang | bstan rgyas gling sogs bod kyi srid skyong mdzad pa'i dam pa rim byon gyis phyag 'debs mdzad pa'i dgon gnas dang | [69-*b*]

1) Tucci: yang rme
2) Error: gra
3) Origo: sogs
4) Origo: ma'i
5) Origo: rnams
6) Origo: bzheng
7) Origo: lcogs
8) Origo: bengsurya du, corrected to: bidūryar Tucci: bai* ḍūryar
9) Error: gra

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skyed mo'i tshal sogs dang | chu mig dang | mtsho dang ne'u gsing spang [1] sogs mang po yod | lha ldan gyi grong nas byang phyogs su rgyang grags lhag tsam gyi sar o rod jun gar [2] ba'i dpung gis lha bzang han bcom skabs dmag sgar btab pa'i shul du bzos pa'i rgya [3] gar dgra shi thang du grags pa yod pa der tsi na'i dpung gi kha lo pa tā lo ye sogs rgya dmag 'ga re sdod gyin [4] yod | de nas byang phyogs su song ba na se ra theg pa chen po'i gling yod | de la sngon dus grwa [5] tshang bzhi dang deng sang byes smad sngags gsum ste gra tshang gsum dang dge 'dun yang lnga stong tsam yod | de'i tshogs chen gyi 'du khang steng du dge slong ma dpal mo'i thugs dam gyi rten du grags pa'i 'phags pa bcu gcig zhal gyi snang brnyan sogs rten byin rlabs can mang po dang | byes pa'i 'du khang gi phugs su dpal padma [6] yang [7] gsang drag po'i snang brnyan cho 'phrul chen po yod pa dang | grub thob mda 'phyar bas gter nas bzhes pa'i phur bu sogs rten byin can shin tu mang po yod | se ra [8] dang 'bras spungs sogs kyi rgyab ri'i ngos su dge 'phel ri khrod brag ri ri khrod gsar rnying | pha bong kha | chu bzang | phur bu lcog | ki'u tshang shar nub | se ra rtse | ra kha brag | mkhar rdo | 'bri chung dgon pa | nyang bran phug tu ga ru dgon | se phug sogs dang | gzhan yang spang lung ri khrod | ri rgya sogs dgon gnas mang po dang | *chos kyi rgyal po tsong* [9] *kha pa chen po'i* bzhugs gnas se ra chos sde pa sogs yod | lha sa nas dbus chu'i byang 'gram brgyud de shar phyogs su gdong sna gcig brgal ba na brag yer [10] pa zer ba'i ri

1) Origo: sing spangs
2) Origo: gang
3) Origo: sgya
4) Tucci: kyin
5) Tucci: gra
6) Error: parma
7) Origo: yangs
8) Tucci: ser
9) Origo: btsong
10) Origo: g–yer

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yod pa'i mgul na mnyam med jo bo chen po dpal ldan a ti sha sngon dus su bzhugs pa'i gnas yod pa der jo bo chen po'i gzim khang ngo ma dang | slob [70-*a*] dpon chen po padma'i grub phug zla ba phug tu grags pa dang | grub thob brgyad cu'i sgrub phug sogs gnas ya mtshan can mang po dang | thugs rje chen po'i sku brnyan phyag sor las bdud rtsi 'bab pa dang | rdo nag po'i ngos la rdo dkar gyi ma ṇi rang byon du phebs pa dang | rdo sngon po'i brag gi ngos la rdo dkar las rang byon du phebs pa'i sgrol ma dang | dzambha la | rig byed ma dang | grub thob bir wa pa sogs kyi sku brnyan sogs dang | sngon byon dam pa mang po'i phyag zhabs kyi rjes sogs ya mtshan can mang po dang | bod kyi byams chen bzhi'i nang tshan yer pa'i byams chen du grags pa rgyab yol gyi logs nas bdud rtsi 'bab pa dang | ma gcig dpal lha zhi ba'i nyams can gyi sku sogs rten byin rlabs can mang po yod | der sngon dus su bka gdams [1] pa'i srol 'dzin pa'i dge 'dun mang po bzhugs yod pa deng sang dge ldan par bsgyur [2] yod la gra tshogs kyang gsum brgya ma long tsam yod | dpal ldan stod rgyud pa [3] yang lo re bzhin gnas der dbyar gnas mdzad gyin [4] yod | de'i thad kyi skyid chu'i lho 'gram du bla ma zhang tshal ba'i gdan sa tshal gung thang dang | dbus gling zer ba sogs yod pa der yang rten byin rlabs can mang po yod | der sngon shangs pa bka brgyud pa'i gra tshang yod pa deng sang dge ldan pa sar [5] bsgyur yod | de'i shar du nyin phyed tsam gyi sar sngon dus sde pa skyid shod pas bzung ba'i bde chen rdzong zer ba yod pa der gsang sngags [6] mkhar zer ba'i gra tshang dang | mkhas [7] grub rin po ches phyag bzo mdzad pa'i mgon po'i sku brnyan

1) Origo: gdam
2) Origo: brgyur
3) Tucci: ldan rgyud stod pa
4) Tucci: kyin
5) Tucci: ldan par
6) Origo: bsngags
7) Tucci: mkha

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sogs rten byin can yang mang po yod | de nas shar phyogs [70-*b*] su skyi chu'i byang 'gram na gnyan lo'i mgon khang gnyan mgon phug tu grags pa yod | de'i shar dbus chu'i lho 'gram na dbang bskur [1] ri zer ba yod pa'i ldebs su khams gsum chos kyi rgyal po shar tsong kha pa blo bzang grags pa'i dpal gyi gdan sa chen po dga ldan rnam [2] par rgyal ba'i gling yod | de la sngon dus su gra tshang gsum dang | deng sang shar rtse | byang rtse gra tshang gnyis dang [3] grwa [4] tshogs kyang nyis stong lhag tsam yod | der chos kyi rgyal po tsong kha pa chen po'i sku gdung dngos su bzhugs pa'i mchod rten dang | bzhugs khri dga ldan gser khrir grags pa dang | gzim [5] khang 'od zer phug sogs dang | rje bla ma nyid kyi dus su bzhengs du bcug pa thub pa'i sku brnyan thub pa tshul khrims mar grags pa dang | dpa bo thos pa'i dum bu can gyi sku brnyan dpa bo 'ja tshon mar grags pa dang | rje de nyid kyis bzo bar stsal [6] ba'i ya manta ka dang | mahā ka la dang | ka la ru pa gsum gyi sku brnyan byin can du grags pa sogs dang | rje de nyid kyi dus su bzhengs pa'i gsang bde sogs kyi blos bslangs sogs rten mang po dang | dgon gnas kyi nye 'khor du rje de nyid kyis [7] dung gter nas zhes pa'i shul dang | mo'u 'gal gyi bu'i zhabs rjes | gter bsrung spre'u'i gnas | gog [8] snyoms [9] pa thon pa'i shul | rigs gsum mgon po'i snang brnyan rang byon | cha pa [10] chos kyi seng ge'i phyag zhabs kyi rjes | rje de nyid kyi dbu zhwa dang | rdzi [11] ma [12] | phyag 'phreng | spyi blugs [13] sogs kyi rjes [14] | 'brug pa kun dga legs pa'i zhabs rjes dang | deng

1) Tucci: sku
2) Origo: rnams
3) Tucci: gnyis las dang
4) Origo: gra
5) Origo: gzims
6) Error: rtsal
7) Error: kyi
8) Error: 'gog
9) Origo: snyom
10) Error: sa
11) Tucci: rji
12) Tucci: sku
13) Error: blug, Tucci: blug
14) Tucci: rje

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sang gsar du byon pa'i mchod rten rang byon sogs rang byon mang [1] po dang | rje'i sgrub khang du rje'i sku brnyan dang sku stod rang byon du phebs pa dang | rje'i phyag zhabs pus mo sogs kyi rjes sogs ya mtshan mang po yod | dga ldan nas [71-*a*] byang phyogs su 'phan yul zer ba'i lung pa chen po yod pa der | dge ba'i bshes gnyen chen po shar [2] ba'i gdung rten shar 'bum par grags pa dang | dge bshes glang ri thang pa'i gdan sa 'phan yul rgyal lha khang sogs bka gdams [3] pa'i gdan sa rnying pa mang po dang | 'phan yul chos 'khor gling sogs dge ldan pa dang | 'phan yul na lendra sogs sa skya pa sogs kyi dgon gnas yang mang po yod | de nas byang shar gyi phyogs su chag la zer ba'i la yod pa de brgal ba na | byang stag lung du grags pa'i dgon gnas yod pa der rgyal ba 'brom rin po che'i sku gdung ngo ma sogs rten byin can mang po yod zer | der brag ri shin tu mtho ba zhig gi ngos su rgyal ba rgod tshang pa'i gdan sa si li rgod tshang zer ba'i ri khrod zhig kyang yod | de'i byang shar du rong zer lung pa yod pa de phu mdo rdzong zer ba'i btsan rdzong dang sde yang nyung tsam yod | de nas byang shar du lung pa chen po zhig yod par *rgyal ba mar me mdzad kyis* lung bstan cing 'brom rin po ches bzhengs pa'i ra sgreng yod pa der *mnyam med jo bo chen po mar me mdzad* kyi thugs dam gyi rten dpal gsang ba 'dus pa 'jam dpal rdo rje'i sku brnyan jo bo 'jam dpal rdo rjer grags pa dang | mar me mdzad nyid kyis [4] phyag bzo byams pa'i sku brnyan sogs rten byin rlabs can mang po dang | lho nub mgon po'i mgon khang gnyan [5] po dang | sngon dus su byon pa'i

1) Tucci: rten rang byon mang
2) Error: sha ra, Tucci: sha ra
3) Origo: gdam
4) Error: kyi
5) Tucci: gnyen

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bka gdams [1] pa gong ma mang po'i gdung rten dang | klu dung skyong [2] dang 'dzin pa lag mang gnyis so sor gnas pa'i chu mig | *rgyal ba 'brom rin po che'i dbu lo* btab pa las skyes par grags pa'i shug pa'i tshal chen po sogs ya mtshan can mang po yod la | gnas 'di ni bka gdams glegs [3] bam las dngos su lung bstan cing | *rgyal ba 'brom rin po che* [71-*b*] sogs bka gdams [4] gong ma rnams kyi gdan sa yin pas gnas byin rlabs shin tu che nges yin par ma zad sngon dus su gra tshogs che ba dang | chos gsha ma mdzad mkhan mang yang bar skabs shig tu 'bri gung pa sogs bka phyag zung | 'brel du zhal gyis [5] bzhes pa dag gis bka gdams [6] pa la skya ga'i phru gus ma'i drin lan gzhal ba'i tshul mdzad stabs nyams dma bar song te [7] da lta dge ldan par bsgyur yod | phu mdo'i lung mda dbus stod kyi char 'bri gung chos rje skyab pa rin po che'i gdan sa 'bri gung mthil du grags pa dang | 'bri gung yang ri dgon [8] zer ba'i dgon gnas dang | 'bri gung rdzong gsar zer ba'i rdzong sogs yod pa der *rgyal ba 'bri gung yab sras kyi* sku 'phreng dang dge 'dun pa yang mang tsam bzhugs yod | dbus gtsang gi yul nas byang du 'brog yul chen po yod pa der nag tshang dang | gnam ru | nag chu | yangs pa can ste byang rigs sde bzhir grags pa'i 'brog sde chen po mang po yod pa la hor gyi sde zer yang bod yin hor zhes pa rgya nag po'i skad du hwu'u zer ba zur chag pa yin la | hwu'u zer ba don bsgyur byas na byang ba dang thad bsgyur byas na khebs ma'i ming yin | sa de'i char drag [9] po'i mtsho chen bzhi'i nang tshan [10] gram mtsho phyug mo dang | gnyan chen thang lha'i gangs ri sogs gnas ya mtshan can yang

1) Origo: gdam
2) Origo: rkyong
3) Origo: gdam gleg
4) Origo: gdam
5) Tucci: gyi
6) Origo: gdam
7) Tucci: ste
8) Tucci: mgon
9) Origo: drags
10) Origo: mtshan

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'ga re yod | gong du bshad pa'i gtsang chu dang dbus chu 'dus mtshams nas lho phyogs su cung zad song ba na gong dkar rdzong zer ba'i btsan rdzong chen po dang | de dang nye sar gong dkar rdo rje gdan pa'i gdan sa gong dkar chos sder grags pa sa [1] skya pa'i dgon pa chen po shig dang | dgon de'i phur cung zad song ba na bde chen chos 'khor zer ba'i 'brug pa'i dgon [2] pa chen po zhig yod pa der grub pa'i dgon pa dang btsun ma'i [72-*a*] dgon pa bcas yod | de nas byang du cung zad song ba na skyid shod ra ba smad zer ba'i sa skya'i dgon gnas dang der grong yang nyung tsam yod | de nas dbus chu'i byang brgyud de nyin phyed tsam song ba na rdo rje brag zer ba'i gsang sngags snga [3] 'gyur gyi rab tu byung ba'i sde yod pa der rig [4] 'dzin padma 'phrin las kyi sprul pa'i sku sogs dge 'dun pa bzhi brgya tsam yod | de'i thad kyi gtsang chu'i shar lho'i 'gram brgyud de song ba na dol gsung rab gling sogs dge lugs pa'i dgon khag 'ga re dang | grong skor dang tshong 'dus kyang thor tsam 'ga re yod | de dag gi lhor byams pa gling zer ba'i dgon gnas dang | der dpal 'khor chos sde'i chos 'khor dang 'dra ba'i lha khang brgya rtsa brgyad can gyi mchod rten chen po dang | de dag dang cher mi ring bar smin grol gling sogs dgon sde mang tsam yod | gong du bshad pa'i rdo rje brag nas shar du bye thang chen po brgal te nyin gcig tsam song ba na zan yang mi 'gyur lhun gyis [5] grub pa'i gtsug lag chen po yod pa de la dbu rtse gling bzhi gling phran [6] brgyad bcas yod pa de o tanta pu ri la dpe byas nas bzhengs [7] pa yin | der rten bzhugs pa rnams kyi [8] dkar chag pad ma [9] bka

1) Tucci: grags sa
2) Origo: bgon
3) Tucci: lnga
4) Origo: rigs
5) Origo: gyi
6) Tucci: rtse gling phran
7) Origo: bzheng
8) Tucci: kyis
9) Tucci: padma

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thang na gsal po yod | de nas lho phyogs su song te gtsang chu brgal ba'i lho 'gram na rnam [1] sras gling zer ba'i grong dang | de nas lho phyogs su song ba na rtse thang zer ba yod pa der rtse thang chos sde sogs gra tshang 'ga re dang tshong 'dus [2] yang mi nyung tsam yod zer | de nas lho nub kyi phyogs su song ba na yar lung yod | der gung thang 'bum mo che zer ba'i mchod rten dang | tshe rgyal 'bum pa dang | theg chen 'bum pa ste rten gsum dang | khra 'brug lha khang dang | btsan [3] thang g–yu'i lha khang dang | yam bu gla sgang bcas gnas gsum du [72-*b*] grags pa dang | slob dpon chen po'i sgrub phug yar lung shel brag tu grags pa sogs yod pa las shel gyi brag la phug pa chung ngu zhig yod par mi mang nyung ji tsam zhugs kyang chud yod zer | yul der yar lung thang po che dang | 'phyong rgyas ri bo bde chen dang | ri bo chos gling sogs dge 'dun gyi sde mang po dang | 'phyong rgyas rdzong dang yar lung sne gdong rdzong khag 'ga re dang | grong skor yang shin tu mang ba yod | bsam yas nas shar phyogs su song ba na lung chung zhig tu *rgyal sras rin po che'i* gdan sa 'on chos sdings su grags pa dang | gtsang chu'i g–yon 'gram du mnga ri gra tshang zer ba'i gra tshang bcas yod | de nas shar du cung zad song ba na rje phag mo gru [4] pa'i bzhugs gnas gdan sa mthil du grags pa yod pa der rje nyid [5] kyi sku byin rlabs shin tu che ba dang | gdan rabs [6] bco brgyad kyi ring la bzhengs pa'i dngul gdung bco brgyad dang | gser gyi bka 'gyur rin po che tshar bco brgyad sogs nang rten mang po dang | gnas yang shin tu nyams dga ba ra sgrengs dang | phyogs mtshungs zhig yin tshod

1) Origo: rnams
2) Origo: 'du
3) Origo: tsan
4) Error: grub, Tucci: grub
5) Tucci: rje de nyid
6) Origo: rab

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'dug pa deng sang bdag pos dben stabs gtsug lag khang sogs la phyugs ra byed gyin [1] yod zer ba thos | de nas gtsang chu'i 'gram brgyud shar du cung zad song ba na ma cig lab kyi sgron ma'i bzhugs gnas zangs ri khang dmar zer ba yod pa der ma cig gi sku byin can sogs yod | de nas byang phyogs su song ba na sle lung zer ba'i lung pa yod pa der 'ol kha rje drung pa'i dgon gnas rnam [2] grol gling dang | de nas shar phyogs su rdzing phyi'i byams par grags pa yod | de nas shar lho'i phyogs su 'ol kha bsam gtan gling zer ba'i ri khrod yod pa *rje rgyal ba gnyis pa'i sku* nga 'dra ma sogs byin rlabs [3] che bar grags pa gsum dang | rje de nyid kyis dus kyi 'khor lo'i [73-*a*] sgrub pa mdzad pa'i sgom khang sogs dang | de dang nye bar rje'i sgrub khang 'ol kha mgar phug sogs yod | de nas shar lhor song ba na 'o de gung rgyal gyi ri yod pa de'i rgyab tu 'ol kha chos lung zer ba'i ri khrod dang | der rje bla ma'i gzim [4] khang 'dul ba nas bshad ltar bzhengs [5] pa dang | rje'i phyag sbyangs mdzad par rje'i phyag zhabs pus mo sogs kyi rjes | *rje rin po ches* [6] *sangs rgyas so lnga zhal gzigs par* rdo'i maṇḍala [7] ngos su yi ge mang po rang byon du phebs pa dang | rje de nyid kyis rdo'i ngos la phyag mdzub kyis [8] bris pa'i ma ṇi | rje'i sku'i rgyab ngos kyi rjes dang ska rags [9] dang sham thabs kyi ri mo sogs gsal por babs [10] pa yod | de dang nye sar 'ol kha byams pa gling dang | rin chen gling zer ba sogs yod | 'o de [11] gung rgyal gyi mdun du rje'i sgrub gnas rgya sogs zer ba yod pa der rje bdag nyid chen pos | rgyal ba'i yab gcig zhi

1) Tucci: kyin
2) Origo: rnams
3) Origo: brlabs
4) Error: gzims
5) Origo: bzheng
6) Error: cher, Tucci: cher
7) Tucci: maṇḍala
8) Error: kyi Tucci: kyi
9) Origo: rag
10) Origo: bab
11) Tucci: da

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khro zhal gzigs pa'i gnas dang | rje'i thugs su de kho na nyid kyi lta ba 'khrungs tshul bstan te rten 'brel bstod pa brtsams [1] pa'i gnas sogs gnas ya mtshan can mang po yod | gong gsal zangs ri dang nye sar 'ol kha stag rtse sogs rdzong khag 'ga re dang grong skor thar thor tsam las med | de nas gtsang 'gram brgyud de shar du song ba na dwags po bshad sgrub gling sogs dgon khag 'ga re dang | de nas gtsang chu brgal ba'i lho ngos su e zer ba'i yul yod pa der dge ldan pa'i dgon [2] khag 'ga re dang grong tsho yang mang tsam yod | gtsang chu'i byang 'gram gyi kha lho phyogs su bstan pa'i lung pa zhig gi phur bka gdams glegs [3] bam las lung bstan pa'i chos 'khor rgyal du grags pa'i dgon gnas khyad par can yod pa der *rgyal dbang thams cad mkhyen pa'i gzim* [4] khang dang rten byin rlabs can dang gnas ya mtshan mang [73-*b*] po yod | de dag dang cher mi ring par dpal ldan lha ma ka li de wi'i bla mtsho yod pa der mtsho nang du bltas na mthong snang sna tshogs 'char ba yod | yar 'brog gi lho smad yar lung gi lho stod kyi phyogs su lho brag zer ba'i yul yod pa der mar pa 'khrungs pa'i yul | mi la bzhad [5] pa'i rdo rjes brtsigs pa'i sras mkhar dgu thog | grub chen las kyi rdo rje'i sku brnyan phyag dang bskor ba sogs byas na mdze nad [6] las thar pa sogs dang | las kyi rdo rje'i gdan sa gro bo dgon pa sogs shud bu'i rigs las byon pa'i dam pa rnams kyis bzhengs pa'i gtsug lag khang dgon gnas mang po dang | lho brag dwa rdzong sogs rdzong khag 'ga re dang | grong sde dang 'brog sde yang mang [7] po yod zer ba thos | lho brag nas lho smad kyi phyogs su gnyal zer ba'i sa'i cha yod pa der sngon

1) Origo: rtsam
2) Error: mgon
3) Origo: gdam gleg
4) Origo: gzims
5) Tucci: bshad
6) Origo: nas
7) Origo: yang yang mang

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dus su sde mang po yod pa deng sang phal cher 'thor song na yang da dung dgon gnas dang grong sde sogs mi nyung tsam yod | der ras chung pa'i gdan sa sogs bka rgyud dang dge lugs pa'i dgon sde 'ga re dang | skyu ra thams cad mkhyen pa sogs bka brgyud pa'i bla ma grags [1] pa can yang 'ga [2] re bzhugs yod | de nas shar lho'i phyogs su mon mtsho [3] sna dang | de'i lho ngos su mon rta wang [4] dang gre mon zer ba sogs rdzong khag 'ga re yod | de dag nas shar du bya yul zer ba'i lung pa yod pa der grong sde mang po yod pa las stod ma rnams bod dang | smad ma rnams klo pa'i [5] chas su yod | der sngags 'chang a mi bya nag gis bzhengs [6] pa'i mgon khang dang | dge ba'i bshes gnyen bya yul pa'i gdan sa dang pho brang yang rtser grags pa'i rdzong sogs yod zer ba thos | de nas shar lhor song ba na gnas dag pa dpal gyi rtsa ri yod | gong du bshad pa'i dwags po bshad sgrub gling sogs nas shar phyogs [74-*a*] su song ba na dwags [7] po'i yul yod pa der dwags po [8] rnam [9] rgyal rdzong zer ba sogs rdzong khag [10] 'ga re dang sde yang mang tsam yod | de nas gtsang chu'i lho ngos su dwags po dga ldan rab brtan gling zer ba'i dge lugs kyi dgon gnas dang | dwags la sgam [11] por rje sgam po pa'i gdung rgyud [12] yod pa bar skabs su rtog dpyod dang bral ba o rod tshe ring don grub kyi dpung gis dgon [13] gnas bcoms pa'i stabs deng sang sgam [14] po'i sprul sku ma gtogs [15] gdung rabs [16] pa med zer | de dag nas lhor dwags po gong mo la zer ba rgyab te [17] song

1) Origo: brag
2) Tucci: can 'ga
3) Tucci: mon mo mtsho
4) Origo: wam
5) Tucci: ba'i
6) Origo: gi bzheng
7) Origo: dags
8) Tucci: po'i
9) Origo: rnams
10) Tucci: rgyal rdzong khag
11) Origo: bsgam
12) Origo: brgyud
13) Error:mgon
14) Origo: sgams
15) Origo: tog
16) Origo: rab
17) Tucci: ste

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ba na rtsa ri dkyil 'khor thang zer ba yod pa der | klo mi skya sdeng zer ba'i mi khyim 'ga re dang | rtsa ri'i gnas bsrung mkha 'gro ma yin zer ba mi brgyud rim par mkha 'gro [1] mar grags pa sogs yod pa der | lo bcu gnyis re song te bcu gsum la kha bltas pa'i spre lor rtsa ri rong bskor ba mi khri phrag du [2] ma 'dus pa na | gzhung sa dga ldan pho brang nas glo pa [3] kha khra dag la lam brngan dngos po gya nom pa stsal [4] rjes | gong gsal mkha 'gro ma des klo pa rnams mnga [5] la bzhag | de nas gnas bskor ba dag gis sho bsgrigs te dkyil 'khor thang gi chu brgyud thur du song ba na | la dgu dang | lung dgu dang | chu dgu dang | zam dgu zer ba sogs 'phrang [6] dog pa dang la gzar po mag po yod | de nas sngon mo bya 'dril byi dril zer ba'i lam 'phrang la 'dzegs ste [7] phyin pa na dag pa rtsa ri'i thugs ka zer ba'i gnas yod | de nas thur du babs [8] te bya yul gyi chu 'gram brgyud yar yong ste [9] tshos zam gdung zer bar slebs pa na bskor ba grub [10] pa yin kyang | de'i bar myur na zhag bco lnga tsam 'gro dgos zer | gnas der sngon dus bod kyi mi 'gro srol med pa la | bar skabs shig rje phag mo gru [11] [74-*b*] pas slob ma ye shes rdo rje zer ba la der song la sgom sgrubs gyis zhes lung bstan pa de nyid kyi gnas sgo phye bas mi rnams der 'gro srol dod pa yin zhes lo rgyus 'ga re na bshad 'dug rtsa ri zer ba'i ri de dbu rtse gangs ri rtse gsum pa la ri smad rtsi shing nags tshal 'ba zhig gis gang ba yod | der rtsa klu bdud rdo rje [12] zer ba yod pa de khar song tshad 'khor ba dang ngan song las thar yong zer | gang ltar gnas rtsa rir

1) Error: mkhagro
2) Tucci: khri du
3) Tucci: klo ba
4) Error: rtsal
5) Tucci: mda
6) Tucci: 'phrag
7) Tucci: te
8) Origo: bab
9) Origo: te
10) Origo: 'grub
11) Origo: grub
12) Origo: rjes

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sgrub pa mdzad pa'i sgom chen pa tsho phar zhog | yul de'i ri dwags dang rtsa ri'i bskor bar khrid pa'i lug sogs kyi ra dang rus pa'i dngos la lha sku dang yi ge la [1] sogs phebs pa kho bos dngos su mthong bas gnas de nges par byin rlabs can yin thag chod tu 'dug | rtsa ri de 'khor lo sdom pa'i thugs kyi gnas su grags shing rgya gar pa'i [2] mu stegs pa dag la gcer bu pho mo'i yul na dbang phyug chen po dngos su yod par grags pa yul 'di yin yang kun tu rgyu dag kā ma rū pa dang | a sam dang | nam ka'i yul sogs su phyogs med par 'khyams pa las gnas ngo ma rnyed kyi yod tshod mi 'dug | gong gsal 'ol kha dang dbus stod sogs nas shar dang shar lho'i phyogs su song ba na nyang po'i yul yod pa der sngon du khyim tshang stong phrag mang po yod pa deng [3] sang stongs nas bcu phrag 'ga las med pa de rgya lam du song [4] stabs 'thor ba yin zer mod | nyang po tsam du ma zad gnyal dang mnga ris sogs dang dbus gtsang phal che ba na de 'dra mang tsam 'dug | nyang po'i lung mdar kong po'i yul yod pa der bu chu [5] gser gyi lha khang sogs gnas rnying pa byin can 'ga re | de mo chab dkar nag sogs dge lugs dang | gsar rnying kar 'brug sogs kyi dgon gnas 'ga re dang | kong po brag gsum rdzong sogs rdzong khag [6] dang grong sde mang po dang kong po [75-*a*] bon ri zer ba dang | gter ston 'ja tshon snying pos gter bton [7] pa'i gnas sogs gnas ya mtshan can mang po yod | dbus gtsang gi [8] mi dag ngang rgyud cung zad 'jam zhing drang la sdar ma'i ngang tshul can | rig pa spyang [9] yang cher mi zab pa | dag snang che yang grags pa'i rjes su 'brang pa | drin dang 'khon

[1] Origo: pa
[2] Tucci: ba'i
[3] Tucci: der
[4] Tucci: sod
[5] Origo: chung
[6] Tucci: gsum rdzong khag
[7] Origo: ston
[8] Origo: gis
[9] Tucci: sbyang

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la ji mi snyam pa | nor la rtsis che yang chos phyogs su gtong ba la ci mi snyam pa | tshul lugs dang | khrims lugs 'chol bar spyod pa dag yin | deng sang khams [1] sog gi skye bo phal che ba dang phyogs ris kyi spyan ldan dam pa 'ga re'i gsung na yang bod dbus gtsang pa zhes smos [2] par mdzad snang yang sangs rgyas kyi bstan pa'i srog rtsa lta bu bod dbus gtsang yin | rgya gar nag na yod pa'i nang pa tsho rang gi lugs kyi lta sgom spyod gsum gyi phyogs gang la yang bod dag las brgya 'gyur gyis mkhas yang lta spyod phyogs re bar song ba dang | khes [3] dman cing so so'i yul mi rnams kyi mthong chung bas bstan pa spyi la phan rgya chung | mdo khams [4] dang sog yul du skyes bu dam pa mkhas pa mang po sngar phyogs yod na yang | phal che ba bod du byon nas mkhas pa'i go 'phang brnyes pa yin pas bod dbus gtsang pa 'ba zhig la sdang po byas na la yog yong nyen yod | bod dbus gtsang gi yul nas rags rim gyis [5] gzhal ba'i shas dang | byang shar gyi phyogs su smad mdo khams kyi sa [6] cha yod pa de la nang gseb kyis dbye na | rma rdza zab mo sgang [7] | tsha ba sgang [8] | spob [9] po ra sgang de sgang gsum mam | yang na gong smos [10] sgang gsum gyi [11] thog tu smar [12] kham sgang | mi nyag sgang | [75-*b*] g–yar mo sgang bcas bsnan pas sgang drug dang | tsha ba rong | sa ngan [13] rong | nyag rong | rgyal mo rong te rong chen po bzhi dang | mi nyag rong sogs rong chung mang po yod la | de yang yul phal cher phyogs gcig tu bshad na go bde bas kong po'i yul nas

1) Origo: kham
2) Tucci: smod
3) Tucci: khe
4) Origo: kham
5) Error: gyi
6) Origo: kyis
7) Tucci: rgang
8) Tucci: rgang
9) Tucci: spom
10) Origo: rmad
11) Origo: gyis
12) Origo: dmar
13) Tucci: dan

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shar du la chen po zhig rgyab ste song ba na khams [1] stod lho brgyud kyi char gtogs pa spo po'i yul zer ba yod | yul de ni gling rje'i sgrung las | phar sug a tha'i rong la zug ches pa'i a tha'i rong yin tshod 'dug | yul der u rgyan pad ma'i sbas lung gnas padma bkod [2] chen yin zer ba sogs gnas ya mtshan can 'ga re dang | spo bo chu mda dgon sogs dge lugs dang | rnying ma pa'i [3] dgon pa yang mang tsam dang | sde pa ka nam zer ba'i rgyal phran rang mgo thon pa zhig kyang yod | spo bo'i yul gyi nub dang lho mtha klo pa'i [4] yul dang | shar du song ba na tsha ba rong zer ba yod | yul de phal cher gzhung gi mnga 'og tu gtogs shing lo re bzhin khral gyi dngos po yang mi nyung ba 'bul bzhin yod | der tsha ba mdzo sgang rdzong dang | gsang sngags [5] chos rdzong sogs rdzong khag 'ga [6] re dang mi sde yang mang po yod zer ba thos | de nas shar du pong rdzi ra [7] dang | 'dzud dang | 'jang sogs dang | de'i byang shar du rgyal thang dang | de'i shar du mi li zer ba sogs dang [8] mi li'i lho nub dang rgyal thang gi lhor [9] lo lo zer ba ga ro'i rigs su gtogs pa sde chen po bcas yod pa las | rgyal thang gi nub 'jang gi byang gong [10] bshad sam pho'i yul dang nye sar gnas kha ba dkar po zer ba rgya bod yongs la grags pa'i gnas zhig yod 'jang dang rgya'i 'tshams [11] su ri bya rkang du grags pa'i gnas dang | rgyal thang rang du rgyal ba rigs lngar grags pa'i sku byin rlabs can sogs dang | rgyal thang ze ru dgon zer ba sogs dge lugs pa'i dgon khag yang mang po yod zer | mi lir

1) Origo: kham
2) Tucci: u rgyan chen po'i sangs rgyas gnyis pa'i spa lung padma bkod
3) Tucci: ba'i
4) Tucci: ba'i
5) Origo: bsngags
6) Tucci: dga
7) Tucci: song rdzi ra
8) Tucci: sogs |
9) Tucci: lho
10) Origo: gong gong
11) Origo: 'tsham

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yang dge ldan pa'i [76-*a*] dgon khag mang po yod | mi li rgyal thang sogs su kun spyod gtsang ba'i dge 'dun pa [1] yang mang po bzhugs yod ces thos | gong bshad yul de dag gi lhor yun nan dang | shar du zi khron gyi char [2] gtogs gyān khrin zer ba yod | yang nyang po'i yul nas shar [3] du la gcig rgyab ste song ba na khams lha ri mgo zer ba yod | de nas shar dang byang du lcags ra [4] dpal 'bar | rgyal ston | khyung [5] po dkar nag ser gsum sogs yul grong 'brog 'dres ma'i sde mang po yod pa phal cher gzhung sde yin la | khyung por dge lugs pa'i dgon khag brgyad dang | khyung po gting chen zer ba sogs bon po'i dgon khag mang po yod | yang khams [6] lha ri mgo sogs nas shar gyi phyogs su shar gangs la zer ba'i la chen po yod | de nas shar du tsha ba sgang la zer ba'i la chen po zhig dang dngul chu brgal ba na ri bo che zer ba stag lung pa'i dgon gnas chen po yod pa der gtsug lag khang dang nang rten dang chos rtsig [7] sogs tshad med pa yod zer ba de sngon dus su byon pa'i bka brgyud pa'i bla ma sangs rgyas yar byon gyi gdan sa yin | der bka brgyud pa'i sprul sku gnyis dang gdung brgyud pa gcig bcas bla chen [8] gsum yod zer | de nas shar du rdza chu dang | ngam [9] chu gnyis 'dus sar [10] chab mdo dgon [11] pa yod pa der 'phags pa lha yab sras gsum dang gra tshogs kyang nyis stong lhag tsam bzhugs yod cing slob [12] gnyer sogs med | sde mi mang yang lha rten chos gsum dang rgyu stobs sogs che | deng sang bka 'gyur gyi par gsar pa zhig kyang bzhengs yod | sku dbang btsan pa khong rnams kyi chos bsrung gi drin dang | rgya

1) Tucci: 'dun 'dun pa
2) Tucci: cha
3) Tucci: yul shar
4) Origo: ri
5) Tucci: khyad
6) Error: kham
7) Origo: brtsig
8) Tucci: bla ma chen po
9) Tucci: dam
10) Tucci: par
11) Error: mgon
12) Origo: slobs

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mi tshos sa [1] dpyad bzang stabs yin zer zhing dgon pa'i gnas yang ya mtshan can cig 'dug | de nas shar du brag g-yab zer ba'i sde yod pa der brag g–yab ma dgon bu dgon zer ba sogs [76-*b*] dgon khag 'ga re dang | legs pa'i shes rab dang blo ldan shes rab yab sras kyi sku'i skye bar grags pa'i sprul sku che tshang chung tshang gis gtsos pa'i dge 'dun pa mang tsam dang sde yang che tsam yod | de dag sngon mtshan nyid pa yin pa deng sang dge ldan par song yod cing | dge lugs pa'i la rgya 'dzin pa la yang spro ba yod | de nas shar du dmar khams zer ba'i sa'i cha yod pa der sa dge'i dgon gnas 'ga re dang | chos rgyal srong btsan gyi dus su bzhengs pa'i sgrol ma'i lha khang dang snang brnyan sogs yod | yul de'i mi dang gdug [2] rtsub che zhing mi nyag gi skad ltar smras par byed | de nas shar du gong tsi [3] kha zer ba yod pa de yan chad bod kyi mnga zhabs kyi khongs su gtogs pa yin | de nas shar du 'ba zer ba'i sa cha yod pa der 'ba chos sde dgon dang go'i dze dze dgon sogs dge ldan pa'i dgon gnas mang po dang sde yang mi nyung tsam yod | de nas 'bri chu'i kha gyen la song ba na 'ba sa ngan zer ba'i rong yod pa de'i mi rnams rong de la gnas bcas te rkun jag gi las 'ba zhig gis 'tsho bar byed | 'ba nas shar du li thang gi sde yod pa de'i sa'i cha 'ba dang nye sar ka 'bur gnas nang zer ba'i gnas byin rlabs can zhig yod pa der sngon dus su karma pa'i dgon gnas chen po yod pa deng sang dus dbang gis nyams [4] nas med kyang ge sar gyi mgon khang yin zer ba sogs ya mtshan 'ga re da dung yod | de nas shar du li thang thub chen byams pa gling zer ba yod pa der dge 'dun pa nyis stong brgyad brgya tsam dang | dge ba'i

[1] Error: sa
[2] Error: gdub
[3] Tucci: rtsi
[4] Origo: nyam

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bshes gnyen yang mang po yod | gzhan yang li thang gi sa'i char li thang bsam 'phel gling sogs dge lugs pa'i dgon khag che chung shin tu mang zhing sa rnying sogs srid mtha tsam yod pa yang nyams dma bar yod | [77-*a*] de nas byang dang shar du nyag rong zer ba'i lung pa yod pa de'i stod kyi char jag rkun 'ba shig gi sde dang | smad du li thang dang | mi nyag gi sde 'dres mar yod pa las nyag chu'i g–yas 'gram li thang gi char gtogs pa zhig tu pho brang lnga rtse zer ba'i gnas yod pa der pha dam pa'i sgrub phug yod | der de nyid kyi sku rgyab kyi rjes brag ngos la gsal po babs pa yod zer ba thos | li thang nas nyag chu brgal ba'i shar na mi nyag gi yul yod pa der mi nyag dka bzhi dgon sogs sa skya pa dang | mi nyag skye li dgon sogs dge lugs pa'i dgon pa mang po dang | mi nyag gi byang mtha hor khog dang nye sar *rgyal dbang rin po che'i* gdan sa mgar thang du grags pa sogs yod | de dag gi shar du rgyal mo rong [1] yod pa de la nang gseb [2] kyis dbye na [3] lcag la | wa si | khro skyab [4] | so mang | rdzong 'ga [5] | lcog rtse | dam pa | 'a gzhi | mdo li | bra sti [6] | ba bam | dge shi rtsa | hwa hwa | len tsa | rab brtan | btsan la | rgyal kha | mgron bu bcas rgyal khag bco brgyad yod cing deng sang bcu gsum tsam las med | yul de dag gi mi rnams dpa zhing gtum pa rtsal che ba dag yin cing mi nyag rgyal rong mi li sogs bod dngos min | der rgyal mo mur rdo zer ba'i ri gnyan po dang | lo chen bai* ro tsā na'i [7] grub phug dang | phyag zhabs sogs kyi rjes sogs gnas ya mtshan can mang po yod | gong bshad bod kyi sde nag chu sogs nas shar [8] lhor nag shod zer ba'i sde dang | nag chu'i shar

1) Tucci: 'ong
2) Error: gses
3) Error: dbyen
4) Tucci: rgyab
5) Tucci: dga
6) Tucci: ste
7) Error: be ro tsa'ina
8) Tucci: sogs shar

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du a grags | rdza mar | sog [1] sde sogs 'brog sde mang po dang | de dag gi shar du 'brong pa | dge rgyas | rdor shus | gling stod ma | pe ri kha 'ga dang | yos shus | rog shus | stag rang | 'o thog | go'u tsha | mong gul cin | nya mtsho | dge rtse sogs 'brog sde mang po yod | de dag gi lho [77-*b*] chab mdo dang [2] brag g–yab [3] 'ba sogs nas byang du sde dge zer ba'i dpon khag zhig yod pa khams kyi dpon khag gi nang nas sde che shos yin | khams [4] pa dag gis bod khri skor bcu gsum | sde dge pho brang bcu gsum | rgya nag zhing chen bcu gsum zer sde dge'i mnga 'og gi char rdza rdzogs chen [5] dgon [6] pa dang | zhi [7] chen dgon dang | spa yul ka thog pa dang | si tu'i dgon [8] dang | sde dge rgyal po kho rang gi dgon pa sogs sa dge [9] rnying gsum gyi dgon gnas mang po yod kyang sde dge'i sa'i gzhung rang du dge lugs pa'i dgon pa med zer ba thos | sde dge'i nye 'khor du ldan khog dang | lga khog dang | gling bar ma dang | ra nyag dang ra shes zer ba sogs sde 'ga re yod pa de dag gi sa char ldan [10] chos 'khor gling sogs dge lugs pa'i dgon [11] khag mang po yod | sde dge nas shar du hor khog zer ba'i lung pa yod pa der khang gsar dang | ma zi dang | brag mgo dang | pi ri dang | tre'o zer ba sogs dpon khag lnga dang | hor gam rtse dgon pa dang | brag mgo dgon pa dang | rta bo nya mtsho dgon dang | rdza dgon gsar sogs dge lugs pa'i gra tshang chen po mang po yod | de dag nas shar du stong skor zer ba'i sde yod pa de 'das pa na | mdo smad [12] a mdo'i

1) Origo: sogs
2) Tucci: dar
3) Origo: yab
4) Origo: kham
5) Tucci: char rdzogs chen
6) Origo: chen chen dgon
7) Tucci: zhing
8) Error: dgon
9) Origo: dga
10) Tucci: cher dga ldan
11) Error: mgon
12) Origo: dmang

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sa'i char slebs yong [1] | khams kyi mi dag rang bzhin drang [2] la dpa rtsal che zhing | rje bo la glo ba nye ba | bod gzhan las dad pa dang yid ches che zhing grub mtha'i chags sdang yang lhag par che | ma 'dris [3] pa rnams la rtsub por spyod cing 'dris cha che ba la kha sems med par phan 'dogs byep pa dag yin yang dag snang dang yid ches che drag [4] pa'i skyon yod | stong skor gyi shar du rdo khog dang | 'dzi khog dang | smar khog zer ba'i lung pa gsum yod pa de'i mi rnams a mdo'i khongs su gtogs shing | rdo khog tu rdo grub chen gyi dgon [78-*a*] pa zer ba zhig yod pa sngar dge lugs pa yin yang da lta gang yin ma nges | 'dzi khog tu 'dzam thang dgon zer ba'i jo nang pa'i dgon zhig yod pa de ma yin pa da lta jo nang pa'i dgon dngos gang na yang med | smar khog zer ba de mgo log gi pha yul yin | de nas byang shar du mi ring ba'i [5] sar rma chen spom ra yod | der mdze nad kyis thebs pa tshos [6] gangs ri'i ngos su nyal ba dang | gangs chu 'thung ba sogs byas na nad las thar yong zer | rma chen gyi byang shar du mi ring bar a rig dang | de'i shar smad du mdzo dge stod ma dang | de'i lhor rgyal rong dang nye sar lnga khog sde [7] lnga pa'i yul yod pa de yang sa rgya mi chung tsam yod | a rig [8] gi sa cha'i byang shar mtsho sngon dang nye sar brag skar sprel rdzong zer ba'i gnas yod pa der phug pa cig yod pa'i nang du lha sku rang byon mang po dang mtsho dang chu mig sogs ya mtshan can mang zer ba thos la | de dang ha cang mi ring pa'i nub stod du ra rgya'i dgon yod | lnga khog gi shar lho zi khron gyi char gtogs zung phan dang nye sar dmu dge dang shar pa smad ma tsho yang

1) Tucci: yod
2) Origo: drangs
3) Tucci: | 'dris
4) Origo: drangs
5) Tucci: pa'i
6) Error: mtsho
7) Error: ste
8) Origo: rigs

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bod dngos gzhi min | mdzo [1] dge sogs nas byang shar tu mi ring bar mtsho sngon gyi sde yang 'ga re yod | de dag gi shar mtha rgya nag po'i yul he gru dang mi ring bar bsang khog zer ba'i lung pa yod pa der rje 'jam dbyangs bshad pa'i rdo rje'i gdan sa bla brang bkra shis 'khyil yod pa | a mdo'i dgon pa thams cad kyi nang nas 'chad nyan bzang shos yin | der 'jam dbyangs bshad pa sogs dam pa mang po dang | deng sang gsar du bzhengs [2] pa'i nang rten [3] yang mang po yod | bla brang dang nye sar rgan rgya'i brag dkar zer ba yod pa der mkha 'gro'i gnas khang zer ba'i brag khung nang na lha sku dang tshogs rdzas sogs kyi rnam [4] pa can gyi [78-*b*] brag rang byon mang po bcas ya mtshan can 'ga re yod | bsang khog zer ba'i lung pa de'i lhor mdzo dge smad ma dang | de'i lhor a mchog | 'bo ra | gtsos | tsa [5] ye | the bo | zam tsha | khyā dge sogs sde mang po dang | de dag gi shar rgya nag po'i yul tho gro'u dang nye sar co ne zer ba'i bod sde chen po yod | *der rgyal ba'i bka bstan rin po che'i* par dang dgon pa chen po yang bzhi lnga tsam yod | co ne'i mi rnams phal cher chas rgya chas la skad 'ba li rgya gsum sogs dang phyogs mtshung | gong bshad bla brang bkra shis 'khyil sogs nas byang du rong [6] po zer ba'i sde chen po yod | sde de kha'i khongs su rong po dgon chen sogs sgrub [7] sde che chung mang po dang | grub [8] pa thob pa'i gnas brgyad sogs sgrub gnas grags pa can yang mang po yod | yul de'i mi rnams shin tu gtum zhing nang phan tshun g–yul sprad pa la dga | der ban sngags bon gsum mang po yod cing nus pa can yang ches mang | yul de dang gong gsal lnga

1) Tucci: mtsho
2) Origo: bzheng
3) Origo: brten
4) Origo: rnams
5) Tucci: cha
6) Tucci: byang rong
7) Origo: sgrubs
8) Tucci: sgrub

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khog gnyis a mdo'i nang nas sde che shos [1] dang mi mang shos yin | de'i nub na khri kha zer ba'i sa cha yod pa der bod dang rgya sde 'dres mar yod cing ju jo lha khang zer ba sogs lha khang dang rten mang po yod | sa de'i char gtogs ri rtse zhig tu la mo'i bde chen zer ba'i dgon gnas dang gzhan yang dgon sde mang po yod | khri kha dang re skong sogs nas shar rma chu'i lho 'gram du ka reng | chu bzang [2] | se thang | be mdo | rdo yus te tsho lnga zer ba'i sde 'ga re yod pa der be mdo dgon sogs dgon khag 'ga re dang | rdo yus dang nye sar lha lung g–yu mtsho zer ba'i mtsho yod pa de'i nang du mthong snang sna tshogs yong [3] zhing mtsho 'khyag dus su 'khyag pa maṇḍala gyi gzugs can la gling bzhi gling phran gyi bkod pa lta bu rang byung du [79-*a*] 'char ba mang po thon yong [4] ser | de dag gi nye sar ston pa ma kha ma ti'i rjes 'brang kla klo'i sde chen po za lar zer ba par sig gi skad smras pa yang yod | de dag gi byang phyogs rma chu'i byang brgyud du chos rje don grub rin chen pa'i gdan sa bya khyung yod pa der | rje rgyal ba gnyis pa'i bzhugs gnas dang chos rje don grub rin chen pa'i sku gdung sogs yod | gzhan yang rma chu'i byang 'gram der dgon gnas dang rgya bod hor kla klo sogs kyi sde mang po yod | de dag gi shar na tan tig dang yang tig zer ba'i sde yod | der tan tig shel gyi yang rdzong sogs sbas [5] lung dang gnas ya mtshan can 'ga re dang dgon khag yang 'ga re yod | gong bshad bya khyung sogs nas byang du tsong [6] la ring mo zer ba yod pa de brgal te song ba na rtsod dus kyi rgyal ba gnyis pa shar tsong [7] kha pa *blo bzang grags pa'i*

[1] Origo: shod
[2] Origo: bzangs
[3] Tucci: yod
[4] Tucci: yod
[5] Tucci: spa
[6] Origo: btsong
[7] Error: btsong

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dpal gyi 'khrungs yul tsong [1] kha'i yul yod [2] pa der rje'i 'khrungs sar btab pa'i sku 'bum zer ba'i dgon gnas chen po yod | der rje rin po che 'khrungs dus lte [3] khrag zags [4] pa las skyes par grags pa'i tsandan dkar po'i sdong po yod pa'i lo ma la *rgyal ba seng ge'i nga ro'i* sku 'bum rang byon du phebs pas sku 'bum zhes grags shing | deng sang yang tsandan gyi lo ma dang shun pa sogs la sku dang yi ge phebs pa mang po yod mod | rang re a mdo spangs blangs kyi rnam [5] bzhag mi shes pa 'ga zhig gis [6] shing gi ngos la khab kyis bris ba red zer | khong rnams kyis rje bdag nyid chen po rang cag ri bo dge lugs pa'i bstan pa'i bdag po yin pa ni shes bzhin du mos gus mi ston | sarba pho ki 'ga zhig dang pe [7] har dang rdor legs dang gzhi bdag 'ga re babs pa yin zer ba'i lha pa ma 'ongs lung ston pa phar zhog mig sngar yod pa tsho yang ci yin ngo mi shes [8] pa tshos [9] ci smras bden par 'dzin pa 'di la [79-*b*] bltas na rang re mi tsho la yang gau* ro [10] tsa na de tsam mi 'dug | sku 'bum nas shar du nyin phyed tsam phyin pa na zi ling zer ba'i rgya mkhar yod pa de'i byang gi lung par nyin lam tsam du kha byang la bltas ste song ba na stag ri zer ba'i ri yod pa grub chen skal ldan rgya mtshos ri bo rtse lnga'i phyogs bzhir zla lam re'i sar de'i gnas lag re yod pa'i nang tshan [11] zhig tu gsungs 'dug la | gnas yang nyams dga mo 'dra ba zhig yod | de nas byang du cher mi ring ba na bla ma btsan po'i gdan sa dga ldan dam chos gling ngam sngon dus a mdo sgo mang dgon dang | deng sang gser khog dgon par grags pa yod | der

1) Error: btsong
2) Tucci: 'krungs yul yod
3) Tucci: ste
4) Tucci: zag
5) Origo: rnams
6) Origo: gi
7) Origo: dpe
8) Origo: chos
9) Origo: tshod
10) Tucci: rom
11) Origo: mtshan, Tucci: mtshan

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kho bo'i skye 'phreng sngon ma'i dus su bod nas gdan drangs pa'i stag rtse'i jo bo sogs rten [1] byin can 'ga re dang | gra tshogs yang nyis stong la nye ba tsam dang slob gnyer yang sngon dus dga mo yod | de nas shar du la gcig rgyab ste song ba na chu bzang dgon yod | der grwa tshogs brgyad brgyar nye ba dang slob gnyer yang dga [2] mo yod | de nas shar lhor nyin phyed lhag tsam phyin pa na dgon lung dgon pa yod | der gra tshogs nyis stong la nye ba dang | sngon dus rje lcang skya'i sku 'phreng gnyis dang | sum pa mkhan po zhwa ser chos 'byung rtsom pa po de dang | thu'u bkan blo bzang chos kyi nyi ma sogs skyes bu dam pa dang mkhas pa yang 'ga re byung dug | de nas shar lhor nyin phyed tsam phyin pa na dmar gtsang zer ba'i brag la | bla chen dgongs [3] pa rab gsal gyi sku gdung ril bo byin rlabs shin tu che nges zhig bzhugs yod | *rgyal ba gnyis pa'i 'khrungs yul* tsong [4] kha 'di sngon dus lcong kho zan shan kwau* zhes bod kyi yul grags can zhig yin zhes sngon byung lo rgyus 'ga re na snang yang | deng sang dus dbang gis tsi na dang mu sul man [5] sogs chos kyi mig ldongs [6] pa du mas khengs yod pa tsam du ma zad | bod dang hor dag kyang rim [7] par rgya nag gi ston pa khung tsi dang | lau* tsi dang | [80-*a*] sig [8] gi ston pa na [9] nig sogs la yid ches pa'i dus la slebs yod | gong bshad dgon lung sogs nas byang du a mdo dpa [10] ri zer ba'i sde yod pa de la mtsho [11] chen lnga bcu yod zer | de'i sa char zung zhan stag lung dgon pa dang | jag rong thur chen dgon | mchod rten thang | bkra shis chos gling |

1) Tucci: bo rten
2) Tucci: 'ga
3) Origo: dgong
4) Origo: btsong
5) Tucci: mān
6) Origo: ldong
7) Origo: rims
8) Tucci: par sig
9) Origo: pa na na
10) Origo: dpal
11) Tucci: tsho

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kan chen dgon | sems nyid dgon | 'brug gu dgon | zhwa dmar dgon | rgya yag dgon | 'bri gung dgon | hor dgon | nags yangs [1] dgon gong 'og gnyis | mā this zi dgon | mdung nag 'jam dbyangs dgon | ban gur dgon | rgya tog dgon gong 'og gnyis | chu lung dgon sogs dge lugs pa'i dgon khag mang po yod pa phal cher rgyal sras rin po che dpon slob dang | btsan po pa dpon slob kyis phyag 'debs mdzad pa yin zhes grags shing | rje sgam po pa dang | phag gru slob brgyud dang bcas pa'i gdan sa dge lugs su bsgyur yod pa mang po yod tshod 'dug | 'brug [2] gu dang nye sar ka drod zer ba'i gnas sogs yod | dpal ri ba'i smad du hor ram dol dar grags pa'i sde yod pa de'i char | dwe [3] thung dgon dang | kha thi kha pa | len dpa thes | u [4] shi grags | kā ma log sogs dgon khag mang po dang | de dag dang nye sar rgya ma bod kyi sde mang po yod pa'i khongs [5] su thang ring dgon | jo tshang dgon sogs dang | pā gru dgon | byams pa 'bum gling | lo kyā tun [6] | mdzo mo mkhar sogs dgon gnas mang po yod pa las | byams pa 'bum gling du byams pa'i snang brnyan chen po 'dom bzhi bcu snyegs [7] pa'i tshad can gyis [8] gtsos pa'i byams pa'i sku brnyan [9] 'bum phrag gcig [10] yod zer | de dang phal cher phyogs 'dra ba zhig rgya nag gi tai* thung na yang yod | lo kyā tun du bde mchog rang byon du grags pa'i dmar gdung yod pa de | rdo rje dril bu pa dang pham thing pa sogs la kha mi 'cham yang bal yul gyi [80-*b*] gau* sām sogs la de 'dra mang po yod zer ba thos | mdzo mo mkhar du byams chen chos rje'i sku gdung ngo ma dang | bka 'gyur gser bris

1) Origo: nag yang
2) Tucci: 'bru
3) Tucci: dre
4) Origo: o
5) Origo: khong
6) Error: dun, Tucci: dun
7) Origo: snyeg
8) Origo: gyi
9) Origo: snyan
10) Tucci: cig

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sogs rten byin rlabs can mang po yod | rma chu'i g–yas 'gram du yang han stag lung dgon pa sogs tsi na'i dgon khag mang po yod | rgya hor 'di dag sngon mdo smad byang brgyud a mdo'i sa 'dzin yin pa | rgya nag gi byang gi hor dang kha mthun [1] te rgya la gnod pa lan mang byas pas rgya nag rgyal po thang wang gi dus bod dang nye 'brel byas te rgya bod gnyis ka'i dmag gis rub pas 'di dag rgya'i mnga 'og tu chud kyang sa phal cher bod la shor [2] bas mdo smad 'dir bod sde gzod chags pa yin zer | rgya hor 'di tsho la sngon dus hor thu pa rgyal po sogs rgya nag gi phyed tsam la dbang ba'i rgyal po yang mang tsam byung ba'i lo rgyus rgya'i yig rnying dag na snang | mtsho sngon gyi byang phyogs dpa ri dang 'dab [3] 'brel bar sha ra yu gur zer ba'i sde yod pa de kha'i khongs su yu gur rta mgo dgon | smag chu dgon sogs dgon khag mang tsam yod | yul de'i mi sde rnams yu gur gyi sde lag yin yang gtso bo phal cher jur jid [4] gser gyi rgyal po ban yan cing [5] zer ba'i gdung rgyud yin | a mdo'i sa'i khongs gtogs mdo kham g–yar mo thang gi sa'i char [6] gtogs mtsho khri gshog [7] rgyal mo'i 'gram du mtsho sngon por grags pa'i sog sde chen po yod | de la nang gseb [8] kyis dbye na dpon khag so gsum yod zer | de'i dpon khag phal cher o rod [9] g–yas ru'i ho shog wal [10] gā si zer ba'i rigs yin kyang o rod gzhan gsum dang hal ha dang thu [11] med sogs kyi dpon rigs yang 'ga re yod | mtsho sngon po'i dbus su mtsho snying [12] mā ha [13] de wā zer ba'i ri yod pa de'i rtser | u rgyan rin po

1) Origo: 'thus
2) Origo: gshor
3) Origo: 'dabs
4) Error: jing
5) Tucci: cing
6) Origo: 'char
7) Origo: shor
8) Error: gses
9) Tucci: rong
10) Tucci: wa
11) Origo: mthu
12) Origo: rnying
13) Tucci: mahā

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che'i sgrub phug tu grags pa sogs [81-*a*] gnas ya mtshan can 'ga re dang | mtsho sngon gyi phyogs der grwa tshang dgon zer ba dang gser thog dgon [1] zer ba sogs dgon gnas 'ga re yod | bod yul gyi mi rnams bod dag gis spre'u las chad pa dang | rgya gar dag gis ru pa de dpung dang bcas pa las chad pa dang | rgya nag gi yig rnying las zan me'o dpung dang bcas pa las chad par bshad 'dug pas kha tshon chod [2] dka yang | sngon dus kyi bod kyi [3] rgyal blon dang lo tsā [4] ba sogs la khu dang zo dang dpang dang g–yung dang rma sogs | rgya nag dang sa [5] ri dang gru gu dang di mir dang shi ri sogs hor gyi rus ming can mang po 'dug pas rigs dang chad khungs [6] gcig tu nges tshod mi 'dug |

1) Tucci: gser dgon
2) Tucci: tshod
3) Tucci: bod
4) Origo: tsa
5) Tucci: nag sa
6) Origo: khongs

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TRANSLATION OF TEXT

[58-*a*: line-5] Figuring roughly north and northeast of the country of India, or bordering on the north from Bhangga–la (Bengal), is the country of Tibet.

Now then, in the text itself of the *Chos–mngon–pa–mdzod* (Skt: Abhidharmakośa), it says thus:

> **" Northward from this, past nine black mountains, from that snow mountain . . . "** [1]

If one goes northward from the center of India, past nine black mountains, which are naturally of earth and rock and snowless, there is a snow mountain, whose peak is frozen with ice that never melts, so it says. However, those black mountains, which are in northern India, are not to be taken as just nine individual black mountains; [58-*b*] this refers to those nine series of mountains, which are connected ranges reaching eastward from western Au*–ṭa–ya–na (Uḍḍiyāna) [2] up to the great Chinese province of Yun–nan (Yün–nan).

Although it mentions many times that in the northern region on the other side of those (black) mountains, " there are mountains of snow " and " there are snow mountains " it refers only to the Snow-mountain Ti–se [3]. But, the Snow-mountain Ti–se and an innumerable myriad of snow-covered mountains reach from western Ka–pe–stan (Kapi-

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stan) eastward to Tsong–kha [4], the birthplace of the King–of–the–Law of the Three Worlds (Khams–gsum Chos–kyi–rgyal–po), the great Tsong–kha–pa [5], and if it is taken as referring to all of those, then it looks more proper.

The country of Tibet, among those great snow-capped mountains just described, is the region of Bsil–ldan (Skt: Himavat), which is the land to be converted by *'Phags pa thugs rje chen po* (Skt: Avalokiteśvara) [6]. That country is much higher than the other surrounding countries. It is a region, where both in summer and winter, the heat and cold are minimized, and the fear of famine, beasts of prey, poisonous serpents, poisonous insects, heat and cold, is not great.

The great snow-mountains Ti–se, Jo–mo–gangs–dkar [7], and the snow-mountains Phu–la–ha–ri [8] in Lho–brag [9], and Ha–se [10], which is now known as Gnod–sbyin–gangs–bzang, in Myang–stod [11], and the snow-mountains La–phyi in 'Brog [12] and Tsa–ri–tra [13], Gnyan–chen–thang–lha [14] Yar–lha–sham–bu [15], Stod–ri–dkar–po [16], Kha–ba–klo–' dril [17], Zhabs–ra–dkar–po [18], and Rma–chen–spom–ra [19]; all these many snow-mountains look like *mchod–rten* [20] of pure crystal.

The mountains 'O–de–gung–rgyal [21], Rma–ri–rab–'byams [22], Jo–mo–nag–ri [23], Kong–btsun–de–mo [24], and others, have meadows of fragrant medicinal-plants and are filled with innumerable forests.

In addition, there are the lakes Ma–pham g–yu–yi–mtsho–mo [25], Gnam–mtsho–phyug–mo [26], Tsha–mtsho [27], Yar–'brog g–yu–mtsho [28], Phag mtsho [29], Mtsho–skya–rengs sngo–rengs [30], Khri–gshog–rgyal–mo [31], and other great lakes of clear, cool, sparkling water [59-*a*] in many sections of that country. And various rivers and tributar-

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ies, which possess the eight qualities of water [32], such as the great rivers Skal–ldan–shing–rta [33], Tshangs–pa'i bu–mo [34], Tsha–tshi–ka [35], Rdza–chu [36], Dngul–chu [37], Lo–hi–ha [38], 'Bri–chu [39], Klung–gser–gyi–phye–ma–can [40], Nyag–chu [41], Rgyal–mo–dngul–chu [42], Rma–chu [43], Sme–chu [44], Klu–chu [45], Bsang–chu [46], 'Ju–lag–chu [47], and Tsong–chu [48], flow in the four cardinal and the four intermediate directions.

There are a great many forests, grassy regions, and alpine meadows there, and although the arable fields and summer pastures are not large in size, there are no desert plains or saline regions.

Although the borders of India, China, Persia (par–sig) and European countries (phe–reng–ki) [49], generally touch upon oceans, the border of Tibet, commencing from the east, successively borders on the countries of the eight border countries of China, 'Jang [50], Mon [51], India, Nepal (Bal–po), Kashmir (kha–che), Persia, and Hor [52]. Moreover, the headwaters of most of the great rivers which flow through those countries are in a part of the country of Tibet, which, in relation to the land-divisions, is considered to be the center of 'Dzam–bu'i–gling (i.e., the world).

If one divides that country (of Tibet) by the inner divisions, there are these three: Stod (i.e., above, or in the west) Mnga–ris skor–gsum, Bar (i.e., in the middle) Dbus–Gtsang ru–bzhi, Smad (i.e., down, or in the east) Mdo–khams sgang–drug.

As for the reason for the name Stod Mnga–ris skor–gsum, the " skor " (i.e., division) of Stag–mo and La–dwags, the " skor " of Mang–yul (= Mar–yul) and Zhang–zhung, and the " skor " of Gu–ge and Bu–hrang (Spu–rang) are spoken of as the " skor–gsum " (three divisions). Spu–rang, Mang–

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yul (= Mar–yul), and Zangs–dkar as one " skor " of three; Chi–ba (Khotan), Bla–zha (Bruża), and Sbal–ti (Baltistan) as one " skor " of three; and Zhang–zhung, Khrig–se–stod (= upper) and Khrig–se–smad (= lower) as one " skor " of three; this is also acceptable. Although there are some calculations besides these, [59-*b*] the correct calculation is to consider La–dwags, Ru–thog, and Gu–ge as the three (" skor ") [53].

In regard to Mnga–ris in Stod (i.e., the upper, or western part) of Tibet, it is divided into two parts: the northern and the southern. The northern part, which borders on the Bha–tak–shan country of the Tu–ruṣka [54], and the Kam–kā–ra [55] country of northwest India, is the district known as Ru–thog of Mnga–ris [56]. There in the middle of a great lake (*sic! ?*), there are many dwellings and no small amount of 'Brog–pa (nomads). Most of that country (of Ru–thog) is 'Brog–pa land [57]. There is a ruler (rgyal–po) there, who is subject to the control of Tibet [58].

Eastward from there is a place called Stod–sgar [59] where there is an office of the Lhasa government.

Not far from there are the great Snow-mountain Ti–se, the lake Mtsho Ma–pham–pa (Mānasarowar), and a spring known as 'Thung–grol [60]. Nowadays, the authors of guide-books on snow-mountains consider Ti–se to be the snow-capped mountain, which is mentioned in the (*Chos*)–*mngon pa–mdzod* and other works, and they consider Mtsho–ma–dros–pa (Anavatapta) to be that lake which is now generally called Ma–pham g–yu–mtsho.

According to the commentaries on the (*Chos*)–*mngon–pa–mdzod*, each of the rivers—Ganges, Sindhu, Pakṣu, and Sī–ta—flow respectively from each of the four directions of the Snow-mountain (Ti–se) from rocks, which

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respectively look like the heads of an elephant, a bell-wether, a horse, and a lion; or an elephant, a horse, a peacock, and a lion [61]; and that these rivers, each with their five hundred tributaries, are said to flow into oceans in each direction.

The statement that Mtsho-ma-dros-pa (Anavatapta) possesses many specific characteristics, such as having a measurement of fifty miles [62] can not be said to be the result of the direct experience of ordinary people. If that had been so, it would have resulted in the inclusion of many errors, such as that of (wrongly) assuming (*thal ba*) [63] that such things as the Snow-mountain (Ti-se) and Mtsho-ma-dros-pa, which have been explained here, are not derived from the karma of the common inhabitants of 'Dzam-bu'i-gling (i.e., the world), and of (wrongly) assuming (*thal ba*) that they do not possess coarse bodies [64].

[60-*a*] Now, if one asks from where do the four rivers—the Ganges and others—arise, and whither do they flow; it is like this. As for the Ganges, it is as explained previously [65].

As for the Sindhu river [66], it rises from a snow-mountain range west of the Snow-mountain Ti-se in a section of Sbal-ti (Baltistan). After turning towards the south-west, it turns to the west a little, and then traverses the various countries of Ka-pi-sta-na (Kapistan), Dza-landha-ra (Jalandhara), and Panydza-pa (Panjabi). Then it joins together with the five large rivers Sā-ta-dru, Bi-sā-pa, Tsa-dra-bhag, Ai-ra-ba-tī, Bi-tasta, and Na-ma-ki flowing from the east [67], and with those flowing from the five large valleys Tshandana, Se-ka, Ni-la-ta, He-ra, and Lāk. Then it flows through Mo-la-ta-na (Multan) and the country of Sindhu, and enters the ocean called Rin-chen-'byung-

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gnas [68] near So–so–ra–tsha (Saurāṣṭra) on the southern border of the country of Sindhu. The vast number of snow–mountains and small rivers in Sam–dza–pa, Kasmi–ra (Kashmir), I–sma–wa–ranṭa, Ka–be–la (Kabul), and Dza–landha–ra (Jalandhara), make the river Sindhu (Indus) the greatest of the four.

As for the river Pakṣu [69], it rises from a mountain range northwest of Ti–se in the country of Tho–dkar [70], and then turning towards the south, it flows through such countries as Bha–lag (Balkh), Bho–dkar (Bukhara), and Hi–ba, (Khiva). It empties into a lake called Man–sarba–ra (Aral Lake), in a region near Rum (the Kirghiz Steppe), the original land of the Tu–ruṣka, where there is a large Mongol *sde* called Khal–khal–sag (Kazakh).

As for the river Si–ta [71], it rises from a mountain range to the northeast of the Snow-mountain Ti–se and a after traversing the country of Yer–khen (Yarkand) and others, it flows into the lake called Tsha–mtsho (Lob–nor), which is in the Thur–phan (Turfan) region of Tho–dkar (Tokhara). It is said that formerly this river flowed through the middle of the Hor country and flowed into the eastern ocean, but the two countries, Tho–dkar and China, cut off the flow of water with many canals; but, there is a doubt as to whether this is true or not.

[60-*b*] This is not the Si–ta mentioned in the *Shambha–la'i Lam–yig* [72].

If someone should object that according to the (*Chos*)–*mngon–pa–mdzod* and others, these four rivers are not stated as flowing to oceans in the four directions—it is because it is stated only in a rough way. For example, it is the same as when it is said: " the nights are longer after the last nine days of the second summer month "; yet,

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from the first of that month up to the full moon, it is not certain just when the solstice will come.

As for the Snow-mountain Ti–se, which is well-known everywhere nowadays, its great height is surrounded by many mountains that are said to be the seventy Dpal–mgon of Gtsang–ris [73] and which have the appearance of running around it. Those mountains which are round about it are in the manner of measuring the distance (i.e., evenly spaced). The front side (of Ti–se) is like a crack and has the aspect of resting on a small mountain called Mgon–po–ri.

Not far from that front side is Mtsho–ma–pham–pa (Mānasarowar), and west of that there is also a small lake called Lag–ngar–mtsho [74].

As for that front side, which has the aspect of a crack; the Tibetans say it is the mark where Bon–chung fell into an abyss on the occasion when Mi–la–ras–pa and Na–ro bon–chung were competing in magical power [75]. The Indians say it is the place where a spear thrown by Gzhon–nu–gdong–drug (Skt: Kārtika) struck.

As for the story about that mountain at the side of the Snow-mountain (Ti–se), which is called Mgon–po–ri; the Gau–sān [76] say that in ancient times, the Snow–mountain Ti–se was in a mass of great snow-capped mountains and was moved to that place by Ha–nu–māntha [77], so they say the mountain called Mgon–po–ri is Ha–nu–māntha (because it appears to support Ti–se).

There are many marvelous places and receptacles there such as four footprints of Zas-gtsang's son (i.e., the Buddha Gautama) on the four sides of the Snow-mountain, which are of the colors of *zhi*, *rgyas*, *dbang*, and *drag* [78]. On the back of the Snow-mountain are the prints of Mi–la–ras–pa and Bon–chung, and in the various places near the Snow-

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mountain, there are such places as the one known as the meditation cave (sgrub phug) of 'Jig–rten mgon–po [79].

The footprints of the Teacher (Gautama) are now said by the Mu–stegs–pa (Skt: Tīrthika: i. e., non-Buddhists) to be the footprints of Gos–ser–can (Skt: Viṣṇu), and the other prints to be those of Drag–po (Skt: Rudra), Gdong–drug (Skt: Kārtika), Ri–skyes–ma (Skt: Draupadī), the Khrung–khrung (Krauñca) of the Lha–ma–yin [80], and Ha–nu–māntha.

[61-*a*] The inhabitants near the Snow-mountain say that those footprints are mostly those of lamas of the Phyag–(rgya) [81] and Rdzogs–(chen) [82] (sects).

East of the Snow-mountain, there are some regions (yul–'khor), such as the ones called Mnga–ris Dro–shod [83] and Lung–kha [84].

The kingdom (rgyal–khams) of Lā–dwags of Mnga–ris (Ladakh) neighbors on Kasmi–ra (Kashmir) and Tsamba [85], in the southern portion of Mnga–ris. It is described in some histories as having about seven *rdzongs*, such as those called Sles–mkhar [86], Sbe–thub [87], and Khri–se [88], so it is to be considered a region (yul 'khor) of no small size. As for the clothing of the people of that region, although their garments and shoes are generally like those of the people of Kha–che (Kashmir), their hats, called Dzo–zhwa, have long strings similar to the hats of Chinese officials. The lay people wear black ones and the clergy wear red ones. Formerly, they inclined towards various Phyag–(rgya) and Rdzogs–(chen) (sects); but, nowadays there are many who follow the Dge–ldan–pa [89].

To the west and north of Lā–dwags and Ru–thog is the *sde* called Spa–sde [90], whose people are of Tibetan extraction (rigs) but embrace the customs of the Ma–le–

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kṣe [91]. Most of those people are under the control of Lā-dwags, but it is also considered that there are some independent groups there. Near there in the west is the great snow-mountain Kam-lā-sha [92], which is called Baiḍurya-tha-ka by the Kla-klo tribes (rigs) [93].

East of Mnga-ris Lā-dwags is the *sde* called 'Dar-ba [94].

East of that is Gu-ge [95], in whose region is the great *gtsug-lag-khang* known as Mtho-lding-gser-khang [96], which was consecrated by Lo-chen Rin-chen bzang-po [97].

In a region several days eastward from there, and not very far from the front side of the Snow-mountain (Ti-se), is the *sde* called Spu-rang of Mnga-ris [98]. In that region is the place known as Ya-rtse rdzong [99], where Lha-bla-ma Byang-chub-'od [100] and others lived. Also, among the thirteen western monasteries (gling), there are many monasteries of the Ri-bo-dge-ldan-pa (Gelugpa), such as Spu-rang Shing-'phel-gling [101], [61-*b*] and there are many monasteries and hermitages (ri-khrod) of the Sa-(skya-pa) [102], Rnying-(ma-pa) [103], Kar-(ma-pa) [104], 'Brug-(pa) [105], and Bon-(po) [106].

Half a day's journey south of Spu-rang rdzong [107] is the place called Jo-bo Dza-ma-li, also called Khur-chags[108] which is very great in bestowing blessings. As for the story of that place: in former times, in a part of the region of Spu-rang, there was an ascetic (sgom-chen-pa) to whom seven A-tsarya (Skt: ācārya) entrusted seven bundles, and having promised to get them later, they went away in the direction of India. Many years passed and they did not return, so the ascetic opened the bundles and inside there were many very heavy, cloth-wrapped parcels, and on all of them he saw letters which said Dza-ma-li. He unwrapped them and they all contained silver.

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The ascetic took the silver, and carrying it to the country of Dzūm–lang [109], he commissioned some silversmith to construct a statue of Jo–bo (Buddha). It is said that when the silversmiths had constructed the statue up as far as the knees, the upper part of the statue appeared self-originated.

Then, desiring to transport the statue to Tibet, the ascetic paid wages to some people and they carried it. When they arrived at that place where this Jo–bo–khang is today, no one was able to move it, so they built a *lha–khang* (temple). Because it clung to that spot, it was called the Khur–chags Jo–bo, and because it said Dza–ma–li on the labels of the silver (bundles), it is called Dza–ma–li; so I have heard.

The Indians say that, formerly, at the time when the Tu–ru–ṣka ruler named No–rom–ji conquered the country of Tsi–tor [110], there was a statue of Thugs–rje–chen–po (Skt: Avalokiteśvara) and of his consort (i.e., Tārā) at the *rdzong* of the king of that country (Tsi–tor). The king and his brother, these two, carrying those statues and acting as mendicants [111], wandered towards the Snow–mountain Ti–se. When they reached that part of Spu–rangs, they were unable to move the statue of Thugs–rje–chen–po. They put it down, and from under the ground a pedestal of A–mo–la–ka stone [112], together with an iron lotus with three stems, burst forth. Then an exalted voice sounded forth, saying " Leave it here! " Accordingly, they had it placed on the top of the lotus pedestal, and then went away. [62-*a*] It is said that afterwards the Tibetans erected the *lha–khang* and the smaller images which are round about.

Then, the king and his brother loaded up the statue

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of Sgrol–ma [113], and had it placed in Nepal, and that is the Sgrol–ma of Yam–bu (Kathmandu). Later on, the elder brother got possession of Dzūm–lang (Jumla) and the younger one got Nepal, and they became kings (rgyal–po). After that, the younger one left Nepal and went to southern India, where he obtained a throne. I have heard it said that at that time, he erected that statue of Dur–yā Bha–wa–na [114], which was mentioned in a previous (section), as a substitute for the statue of Sgrol–ma, which had been placed in the country of Nepal (i.e., he took the original Sgrol–ma statue to India); but nevertheless, (the substitute statue) is one which bestows great blessing.

Some years ago, some scattered soldiers of the Ṭu–ku–ra came to Spu–rangs. When they heard that this statue of Jo–bo was made from silver, they cut on its foot with a chisel, and a stream of milk flowed out and the foot swelled. This was heard and seen by many people. There is also clear evidence of this, such as the oral tradition, which was told to some Gau–sān (Skt: Gosain) by Su–phan–pā–he, Biṣna–utpa–ryi, and others, who were commanders of the army which came there at that time [115], and this tradition was heard by me.

Not far in a direction down eastward from Spu–rangs is the region called Klo–bo sman–thang [116], where there are (some) people of Tibetan extraction (rigs), but most of them are Indian. That region was formerly under Tibetan rule, but it is now said to be controlled by the Gorṣa [117].

East of there are some 'Brog *sde* (nomad communities), and to the south of those, there is a high pass called Glang la [118].

Across that pass is Ljongs–dga of Mnga–ris [119], where there is a fortress (btsan rdzong) of double (strength) [120],

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and some monasteries, such as Ljongs–dga 'Phel–rgyas–gling [121].

Down east from those regions is the middle section of Dbus–Gtsang with their four *Ru* (i.e., wings): Dbus–ru and G–yon–ru, these two, [62-*b*] and G–yas–ru and Ru–lag [122]. In the time of the Mongol Khans (Hor rgyal–po), (Dbus and) Gtsang were divided into six Khri–skor (myriarchies) (each) [123], and Yar–'brog, which lies between Dbus and Gtsang, comprised one Skor, making thirteen Khri–skor [124].

It is stated by some people that Dbus–Gtsang is *Little Tibet* and that Mdo–Khams is *Great Tibet*, but it is not known on what grounds. Even if Mdo–Khams is taken as Great Tibet, this does not necessarily mean that Dbus–Gtsang is Little Tibet. For example, it is the same as when China and Great China are mentioned; this does not say that there is a *Great* China and a *Little* China. If one wishes to apply *Great* and *Little* to Tibet; then, in geography books (sa–yi–go–la'i kha byang), Mnga–ris is referred to as Little Tibet, and that being *Little* Tibet, it makes Dbus–Gtsang *Great* Tibet. Or, it is also said by 'Phags–pa Don–yod lcags–dkyu [125] that the three are Tibet (Bod), Superior Tibet (Bod rab), and Ordinary Tibet (Bod drang–po); in agreement with which, the correct divisioning of Tibet would respectively be: Stod (above) Mnga–ris–skor–gsum, Bar (middle) Dbus–Gtsang–ru–bzhi, and Smad (below) Mdo–Khams–sgang–gsum.

Southward from such places as Ljongs–dga, which was mentioned above, in Mang (–yul), which belongs to part of La–stod of Gtsang, there is the region known as Skyid–grong [126]. There is a statue of Jo–bo Wa–ti–bzang–po there [127], which radiates a lustre that bestows blessings, and which is one of the Jo–bo mched–bzhi [128]. There are

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many monasteries (sgrub-sde) [129], such as Bsam-gtan-gling-pa [130] of Skyid-grong, where they do not master even the smallest rules of Rnam-'dren Bu-ram-shing-pa [131], so I have heard.

That region is near to Sam-khu [132] and Nai-ya-ko-ṭa [133], and to the east of it lies the region known as Nya-lam nya-nang [134], not far from which is the birthplace of Mi-la-(ras-pa) [135] and of Rwa Lo (Rwa-ba Lotsāva) [136] called Gung-thang [137]. There too is Grod-pa-phug [138], the meditation cave (sgrub-phug) of Mi-la, and also Chu-bar [139], the place where Mi-la meditated for the benefit of others. These places are all near the border of Nepal. [63-*a*].

In that neighborhood, there are some monasteries (sgrub sde) such as 'Phel-rgyas-gling [140] and Dar-rgyas-gling [141], and the snow-mountain Jo-mo-gangs-dkar (Mt. Everest), which is the residence of the Tshe-ring mched-lnga [142]. Nearby, there are the five "life-power" lakes [143] of those Tshe-ring mched-lnga and each is of a different color, and northward from those lies the lake Skyems-mtsho [144], which is one among the four great lakes of Terrific Deities [145] and the place called Ri-bo-bkrag-bzang [146], where there are such things as the pantaloons [147] of Lha-lcam Man-dha-ra-ba (Princess Mandārāva) [148].

Northward from Nya-nang lies a great mountain called Gung-thang-la [149], which is the residence of the Twelve Brtan-ma [150] to whom the Slob-dpon (Skt: ācārya) (Padma-Sambhava) [151] gave the commandment in former times to prevent non-Buddhists (mu-stegs-pa) from entering Tibet. It is said from that time on, non-Buddhists did not come into Tibet; however, it is by no means necessary to cross Gung-thang-la to travel between Tibet and India,

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so it can not be considered definitely as the road by which the non-Buddhists of India come into Tibet. Nevertheless, when non-Buddhists, who were coming to Tibet in former times, arrived at that place, for the most part there arose all kinds of storms. Even today, some people say that when worthy itinerant monks (Kun–tu–rgyu) arrive at that place, they become ill and are unable to tolerate that place.

Northward across Gung–thang–la is the district called Ding–ri [152]. There are such things there as the meditation–cave (sgrub–phug) and the remains of Pha–dam–pa [153]; and a Chinese Guard (so–pa) [154] is stationed there nowadays, so I have heard.

East of there is Bkra–shis rdzong [155], in the north of which is the fortress (btsan–rdzong) [156] called Shel–dkar rdo–rje'i rdzong [157] and a few monasteries such as Shel–dkar–chos–sde [158].

Not far to the northeast from there is the *gtsug–lag–khang* of Dpal Sa–skya [159]. Inside of the *lha–khang* called 'Du–khang dkar–mo [160], within an area large enough for a horse race, there are many objects which bestow blessings. [63-*b*] The uninterrupted succession of the lineage of the King–of–the–Law (Chos–kyi–rgyal–po) of the 'Khon family [161], the Sa–skya Bdag–chen [162], who acts as Sngags–'chang (Skt: mantra–dhara: keeper of the mystic–incantations), is living at that place.

Northward from there for a day's journey is the place called Kha'u–brag rdzong [163], where the Lama Kha'u–pa [164] propitiated the deity Mgon–po–zhal–(bzhi) [165]. There too is a cave called Dpal Mgon–thim–pa, inside of which, on a rock, there is a white Tibetan letter A (ཨ) which is self-originated, and there are many who have found black, triangular stone slabs there, which are known as Dpal

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Mgon–kyi bla–rdo (i.e., the "life-power" rocks of Dpal Mgon) [166].

Northward from there lies a great snow-mountain chain, behind which there is a *sde* of Stod–hor [167], who are descendants of the Srin–po (Skt: rākṣasa). It is well-known everywhere that if those snows melt, calamities would descend upon Tibet, consequently, the successive Bdag–chen have been causing snow to fall there.

After passing that snow-mountain range, there is more 'Brog–pa land, and then across a barren plain, which is devoid of grass, water, and trees, one comes to a Kla–klo (Moslem) *sde* called An–ci–yān [168]. No one is capable of doing greater harm to others than they. Furthermore, on the occasion when the two sects, Sa–skya and 'Bri–gung [169], formerly were disagreeing, the 'Bri–gung–pa summoned an army of Kla–klo Ka–sī–kā–rā (Moslem Kashgars) known as Ha–shri–har [170]. Since they came to Sa–skya after crossing the region of that snow-mountain range, even today it is believed that there are Kla–klo behind that snow-mountain, who are Persians (Stag–gzig) possessing independence, or so it is thought. Even those skulls and hands of the Kla–klo, which are in the *mgon–khang* of Kha'u–pa, are the skulls and hands of those Ka–si–ka–ra [171]. The history of this is mentioned slightly in such works as the *Deb–ther sngon–po* [172].

Down eastward from Nya–nang lies the valley called Rong–shar [173], and near that to the east lies several large valleys such as Chu–'dus [174] and Mtshor–gor [175].

North of the *gtsug–lag–khang* of Dpal Sa–skya, on the bank of the river Gtsang–po, there are a few *rdzong*, such as Lha–rtse [176], Ngam–ring [177], and Phun–tshogs–rdzong [178]. [64-*a*] At the present time, the control of those pla-

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ces stems from Bla-brang Rgyal-mtshan-mthon-po [179].

In those areas, there are many objects which bestow blessings, such as (the statue known as) Khro-phu'i Byams-chen [180], which was erected by Khro-phu Lo-tsā-ba [181], a *mchod-rten* erected by Grub-chen (Skt: Mahāsiddhā) Thang-stong-pa [182], and the particularly magnificent *lha-khang* erected by Si-tu Rnam-rgyal grags-pa [183]. There are many great monasteries (chos sde) there such as Ngam-ring chos-sde [184].

Formerly, there in that part of Gtsang Stod, at such places as Rtag-brtan Phun-tshogs-gling [185], the monastery of Kun-mkhyen Jo-mo-nang-pa [186], which was constructed following the plan of Shambha-la, and at Chos-lung byang-rtse [187], there lived many successive disciples of Ra-ba [188], who maintained the tradition of the supreme law of realization (rtogs pa) and texts (lung) of the Bcom-ldan-'das Dus-kyi-'khor-lo (Skt: Bhagavāt Kālacakra).

After having supported the conduct of Sgrol-mgon-pa [189] and some rulers (zhal ngo) [190] of the fief (gzhis kha) of Bsam-'grub-rtse, *Thams cad mkhyen pa zil gnon* [191] and Bzhad-pa-rtsal [192], patron and lama, changed those who possessed the color of the Ṭa-pi bantu-dzi-sa-ka (i.e., red) to look like the color of the flower of the Ka-dampa tree (i.e., orange) [193]. Still, before the great resurgence of the teachings of the *Dpal mnyam med ri bo dge ldan pa* (i.e., the Gelugpa during the time of the Fifth Dalai Lama), these (Jo-mo-nang-pa) were considered to have been of great harm not only to the good works of two or three successive Gong-sa-mchog (Phag-mo-gru masters), but particularly to the life of Mi'i-dbang-po Bud-dha-sta-ra [194] and others, and to the government. Whatever were the actions of the Gong-sa (Phag-mo-gru master) 'Jam-dbyangs

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Dge–ba'i–bshes–gnyen [195], they could not have been other than acts for the benefit of the people and the doctrine. Nowadays, due to the predominance of the Dge–ldan–pa, to act in the manner of the Wa–ra'i phe–ke [196] has no great benefit. The saying that the disagreement between Sangs–rgyam–pa (Sangs–rgyas rgya–mtsho) [197], Sbo–shog Thu Hung–tha'i–ji [198], and others, with Gnam–dang–sa'i dbang–phyug gong–ma (the Chinese Emperor) [64-*b*] arose from those circumstances, was said by the ruler of Tibet [199].

Southeast from those places, in Gtsang Myang–smad is the great monastery (chos sde) of Bkra–shis–lhun–po [200], which was founded by Rgyal–ba Dge–'dun–grub–pa [201].

A–mi–de–wa (Skt: Amitābha) [202], displaying himself through human gestures [203], resides there in the successive rebirths of the *Paṇ chen thams cad mkhyen pa* [204]. It has a monk assemblage of more than four thousand.

There are inconceivable receptacles there of the body, speech, and mind (sku, gdung, thugs: images, books, and reliquiaries), which were made by the *Paṇ chen* incarnations from the finest precious materials. There are inconceivable *nang–rten* [205] there, such as the silver tombs of the three rebirths [206], and the garments, bone ornaments, and utensils (nyer–spyad = Skt: upacāra) of many holy men of India and Tibet. There are many marvelous things there such as the six-syllables (i.e., oṃ maṇi padme hūṃ) [207], which Dge–'dun–grub–pa wrote on the side of a rock with his finger.

Nearby is the newly erected palace Kun–skyob–gling [208], and the *rdzong* of the Sde–pa Gtsang–pa [209], which is called the fief of Bsam–'grub–rtse (Shigatse) [210] and which contains a large market center. There are some marvelous places there such as meditation places and mountain re-

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treats (ri khrod), and monasteries such as Gangs–can chos–'phel–gling [211], and many villages.

At a place half a day's journey westward from Bkra–shis–lhun–po is the *gtsug–lag–khang* of Dpal Snar–thang [212]. It had a large assemblage of monks in former times because learned men came there one after the other; however, nowadays, due to the course of time, the monk assemblage has declined. There are a great number of the three receptacles (rten gsum) there, such as the woodblocks of the precious Bka–('gyur) and Bstan–('gyur) of the Victorious-One [213].

At a place half a day's journey eastward from Bkra–shis–lhun–po is the large *rdzong* called Pa–rnam lhun–grub–rtse [214], in whose area is the *gtsug–lag–khang* (called) Zhwa–lu gser–khang [215], which was constructed according to Chinese styling and where there are inconceivable three receptacles (rten gsum). Furthermore, there are monasteries in that vicinity, such as Zhwa–lu ri–phug [216], and many receptacles which bestow blessings. [65-*a*] Within Pa–rnam rdzong, there is a *rdzong* which is said to be the fortress (*rdzong*) of a demon, and near that there are also many marvelous things.

East of there, in the region of Myang–stod, is the palace Rgyal–khang–rtse, which was occupied by Si–tu Rab–brtan–kun–bzang–pa [217], and which is now known as Rgyal–rtse (Gyantse) [218].

Near that is the great worship hall (gandho–la) known as the Mchod–rten sgo–mang [219], which was constructed in the time of Si–tu himself, and the (monastery called) Dpal–'khor–chos–sde [220], which contains eighteen *grwa tshang* [221] for those who follow such systems as the Sa–(skya–pa), Dge–(ldan–pa), Kar–(ma–pa), 'Brug–(pa), and Bu–(ston) [222].

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Furthermore, within the area of this same *rdzong*, there are many monasteries (sgrub sde) of the various religious schools, such as the one known as Chos–sde Bde–ba–can [223], which clings to the face of a hill [224]. There too are the heritage-estates (pha gzhis) [225] of many Tibetan nobles, such an the estate (gzhis) of the Zhabs–pad Rdo–ring–pa [226], and a large size village, and the seat of Mnga–bdag–myang [227], a *Gter–ston* (treasure discoverer) of secret tantras, which had been translated during the first period (snga dar) [228] and which were brought to light in former times.

In a part of Gtsang Rong [229], north of Bkra–shis–lhun–po, is the seat of Rgyal–ba Blo–bzang–don–grub [230], which is known as Dben–sa chos–kyi pho–brang [231], where there are many receptacles which bestow blessings, such as a statue of that learned Grub (Skt: siddhā) himself. On the sides of many rocks in that vicinity, there appear many marvelous pictures of *gtsug* and *'khyil* [232]. Not far to the south is the place called Mgar–mo–chos–rdzong [233], where Grub–chen (Skt: Mahāsiddhā) Chos–kyi–rdo–rje [234] achieved realization of the truth. There are also such things at that place as the marvelous self–originated marks (i.e., liṅgam and yoni) of Lha–chen (Skt: Mahādeva) and his consort.

Northward from there, on the north bank of the Gtsang–po are the valleys called 'U–yug [235] and Shangs [236], where there are many monasteries of the Dge–lugs–pa, such as Shangs Bde–chen–rab–rgyas [237] and Shangs Dga–ldan–chos–'khor–gling [238], and also the seat of Khyung–po [239], a learned Grub (Skt: siddhā) of former times, and the (*rdzong* called) Shangs Rnam–gling rdzong [240].

In the lower end of the Shangs valley, there is the *btsang–khang* [241] of Rdo–rje–legs–pa [242], the Btsan of Gtsang [65-*b*]

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which is great in miraculous power. Most of the people of that village rely on the magical powers of that great Ging [243], and they are said to be able to do such things as speak with foreknowledge (mngon–shes, Skt: ābhijña) and to stick themselves with pointed instruments.

East of those places, in a part of Gtsang Rong is the *rdzong* of the Sde–pa Rin–spungs–pa [244], which is known as Rin–chen–spungs–pa [245]. East of that half a day's journey is the huge statue of Byams (Skt: Maitreya), which was constructed by Rin–spungs Sde–pa Nor–bu–bzang–po [246], and which is known as the Rong–Byams–chen [247], and in the area [248] called Thob–rgyal [249], there are many monasteries, such as the Bon–po monastery called Gshin–dar–lding [250].

In that region of Gtsang Rong, there are many places, such as the seats, meditation caves (sgrub–phug), and birthplaces of many well-known holy men of the past, but there are no large villages or areas of cultivation.

Southward from Rgyal–rtse (Gyantse) and Pa–rnam lhun–grub–rtse, which were mentioned before, and across a mountain range lies the valley called Srad [251], where there is the well-known Dpal–ldan–srad–rgyud–grwa–tshang [252], the *rdzong* called Srad Rin–chen–rtse [253], and many villages. In that vicinity, there are some monasteries (sgrub sde) of the Sa–skya–pa, such as Ngor–pa [254].

Eastward from the place called Srad–nang lies the valley known as Pho–lha [255], the birthplace of Mi–dbang Pho–lha–pa [256]. There are some *rdzong* there and many villages.

In a direction southwest from there is a great pass called Skying–dkar la [257], across which lies the region called Gting–skyes [258]. There is a monastery there, which is built in the middle of a lake (i.e., on an island), and a *rdzong* known as Gting–skyes rdzong [259].

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South of there, among the black mountains of India, lies the kingdom (rgyal khams) of Mon–'bras–ljongs, which is called Su–khem (Sikkim) by the Indians. The people there speak the Tibetan language, but wear Indian clothing. [66-*a*]

Due southward from Rgyal–rtse (Gyantse), through such places as the one called Khang–dmar [260], for a journey of three days, there is a great pass [261], across which lies an office of Dga–ldan pho–brang (i.e., the Lhasa Government) called Phag–ri rdzong [262]. Not far to the southeast of that lies the country of Lho–'brug (Bhutan).

From Gtsang Myang–stod, passing through the neighborhood of Gnod–sbyin–gang–bzang [263], and then across the pass called Kha–ru la [264] and going on to the east, there lies the region called Yar–'brog, which borders on Phag–ri in the south. In that region is the lake know as Yar–'brog g–yu–mtsho [265], which is one among the four great terrific deity lakes of Tibet [266]. From under the ice of that lake in the winter time, a sound similar to thunder but a little fainter, continually sounds forth. Some say it is the cry of the sea-monster Ma–ka–ra [267], while others say it is the sound of the wind. Most of the fish in that lake are all of one size. This is said to be the result of the magical powers of Grub–chen (Skt: Mahāsiddhā) Kun–dga–legs–pa [268]; however, it is not certain whether this is true or not.

There are several monasteries of different schools in that region, such as Stag–lung–pa [269] of Yar–'brog, Ra–lung [270] of the 'Brug–pa, together with a monastery of the Bo–dong–pa [271]. Nowadays, most of those have changed over to the Rnying–ma–pa.

In that monastery of the Bo–dong–pa [272] there is the successive rebirth of the *Rig–ma* [273] of Bo–dong Phyogs–

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las–rnam–rgyal [274], and who is also known as the incarnation of Rje–btsun Rdo–rje–rnal–'byor–ma [275].

In that vicinity, there are several *rdzong* such as the ones called Spal–sde rdzong [276] and Sna–dkar–rtse [277]. At Sna–dkar–rtse there is a terrific temple (khang gnyan–po) of Gur–gyi–mgon [278]. There is a lance there which is said to be one which killed thirteen enemies of the doctrine, and since it is said to bestow blessings, it is set out for veneration. [66-*b*] When I said " who were the enemies of the doctrine killed by this lance", they said they were 'Bri–gung–pa. The great Dge–ba'i–bshes–gnyen (Skt: Kalyāṇamitra) Po–to–pa [279] had said that concerning those who commit even the smallest sin, their teaching will be destroyed to the roots, and this (destruction of the 'Bri–gung–pa) appears to be an example of the authoritative statement that it will be destroyed.

In the southern part of Yar–'brog, there is another large lake called Phag–mtsho [280].

In the lower part of Gtsang Rong, which adjoins (the district of) Bod Dbus, there are several monasteries (chos sde), such as the one known as Gtsang Snye–mo rgyal–byed–tshal [281], and such places as the estate (gzhis) of the Zhabs–pad [282], who was born of the Thon family, and which is known as the birthplace of Thon–mi (Sambhota) [283].

Eastward from there lies the area of Skyid–shod of Dbus, which is divided into the two sections of Skyid–stod and Skyid–smad. In the area of Skyid–smad, which borders on Gtsang, it is said there are one–hundred–and–eight monasteries at Dpal–chen–ri–bo [284], which is known as the seat of the Grub–thob (Skt: siddhā) Thang–stong [285].

On the side of a mountain north of there is the (monastery called) Rmog–lcog–dgon–pa [286], the seat of Mnyam–

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med Rin-chen brtson-'grus [287]. At the foot of that mountain, there are many *sde* (i.e., monastic communities) such as Chos-'khor-gling [288] and others of the Dge-lugs-pa, and of the Phyag-rgya-pa (Skt: Mahāmudrā) and Rdzogs-chen-pa (Skt: Mahāsampanna), and nunneries (btsun ma).

East of there is the place where the two rivers of Gtsang and Dbus (i.e., the Gtsang-po and the Skyid-chu) join together, and near that is the (*rdzong* called) Chu-shul rdzong [289] and a few villages.

At a place half a day's journey to the east of there is the village called 'Jang [290], where each year, many Mtshan-nyid-pa [291] assemble for winter-seminars (dgun chos).

East of there is the monastery (chos sde), which is known as Stag-tshang Ra-ba-stod-pa [292], and the mountain-retreat (ri-khrod) of the learned Grub (Skt: siddhā) Dbang-phyug Klong-rdol bla-ma Ngag-dbang-blo-bzang-pa [293]. Most of the old monasteries of the Mtshan-nyid-pa, such as Ra-ba-stod-pa, have now changed over to the Dge-ldan-pa. Besides that, in former times, they did not associate whatsoever with the Sa-(skya-pa), Rnying-(ma-pa), Kar-(ma-pa), 'Brug-(pa), Bka-gdams-(pa), nor Dge-lugs-(pa). [67-*a*] Nowadays, not only is there no distinction between the three schools of the Bka-gdams-pa, the Dge-lugs-pa, and the Mtshan-nyid-pa; but even the 'Bri-(gung-pa), the Stag-(lung-pa), and the Rnying-(ma-pa), these three, are on the point of becoming indistinguishable.

On the southern bank of the river directly across from 'Jang is the (temple) known as 'U-shang-rdo'i lha-khang [294], which was built by the King-of-the-Law (chos-kyi-rgyal-po) Mnga-bdag-khri-ral (Ral-pa-can) [295]. There are many statues there which bestow blessings, such as the 'U-shang Jo-bo [296]. I have heard it said that nowadays there are

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some marvelous things there, such as a self-originated turquoise the size of a sheep's paunch, which was recently discovered [297].

Not far to the east of such places as Ra–ba–stod is the place called Snye–thang [298], where there is a *lha–khang*, which was erected in the time of *Mnyam med jo bo chen po dpal ldan a ti sha* (Atiśa) [299], and in which there are many receptacles which bestow blessings, such as the *mchod–rten* containing the remains of Jo–bo chen–po [300], an image of Sgrol–ma (Skt: Tārā) which speaks (miraculously) and which is the receptacle of his protecting deity [301], and all sorts of utensils (nyer–spyad, Skt: upacāra) of his.

On the south side of the Dbus chu [302], south of there and in the upper part of a valley which opens to the north, is the *uncle–nephew* [303] seat of Legs–pa'i shes–rab, the Lo–tsa–ba (Skt: Lotsāva) of Rngog [304], which is known as Gsang–phu [305]. There are many receptacles there which bestow blessings, such as a statue of Rngog Blo–ldan shes-rab [306], which is known as having veins on its forehead and temples that came into existence by themselves, and also a statue of the Bstan–srung Bse'i–khrab–can [307], which was summoned previously and has now come there by itself.

In former times, (Gsang–phu) had students of Dbu–ma [308] and Tshad–ma [309] and a large assemblage of monks; however, since the increase of such (monasteries) as Se–ra and 'Bras–spungs, this one has gradually declined, and now there is nothing there but a few married monks (khyim–btsun) [310], who have chosen to follow the Sa–skya–pa. At the time of the summer-seminars (dbyar–chos), ten *grwa-tshang* of the Sa–skya–pa and the Dge–lugs–pa, such as Dga–ldan Shar–rtse–pa [311], assemble there, [67-*b*] and there

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are many (monks) who have obtained the rank of the difficult degree [312].

In the lower part of the Gsang-phu valley lies a small barren plain called Gsang-phu Mu-tig-thang (the Pearl Plain of Gsang-phu). Across that and going on in a north-easterly direction, on the spur of a mountain by the bank of the Skyi-chu, is the place known as Sne'u-rdzong [313]. That was the palace of the Rlangs family [314], who were the head rulers of Tibet (Bod spyi'i rgyal-po) in former times and who were successively appointed Tā-zhes-dwur [315] by the Hor and the Tas-ming [316], and of Si-tu Byang-chub rgyal-mtshan [317] and others of the dynasty of the Master Phag-mo-gru pa [318]. At the present time, Sne'u-rdzong has become like the city of the Dri-za (i.e., in ruins) [319].

North of there, on the side of a mountain not very far from the north bank of the Dbus-chu, is the monastery (chos sde) of Skyor-mo-lung [320]. Although this was a great monastic community (dgon sde) of the Mtshan-nyid-pa in former times, there is nothing there nowadays but a very few monks devoted to the Dge-ldan-pa.

Northward from there lies the large valley called Stod-lung [321], where there are several monasteries of the Dge-ldan-pa, such as the one called Stod-lung Chu-bzang [322], and it is thought that there are many old monasteries of the Bka-brgyud-pa [323] there. There too is the Stod-lung Bde-chen rdzong [324], which is occupied by the Sde-pa Skyid-shod-pa [325], and many villages. The Dpal-ldan-smad-rgyud-gra-tshang [326] make their yearly summer-residence (dbyar-gnas) [327] at the (monastery) called Chu-mig-lung [328], which belongs to part to that area.

Going northward from there, there are (monasteries)

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such as those known as Mtshur–phu [329], the seat of the master *Dus gsum mkhyen pa karma pa* [330] and his disciples, and Yangs–pa–can [331], where there are many receptacles that bestow blessings. In former times, (Yangs–pa–can) possessed a large assembly of monks and great wealth; however, it began to decline because of the jealous actions of some known as incarnations of Karma–pa against the Dpal–mnyam–med Ri–bo dge–ldan–pa (the Dge–lugs–pa), which is the guardian of the immaculate practices of the two—Mnyam–med Bu–ram–shing–pa (Skt: tulyaṃ–nāsti–ikṣvāku: here, the Buddha Gautama) and Shing–rta–chen–po (Skt: Mahāyāna).

[68-*a*] After first supporting the behavior of Chos–grub–rgya–mtsho [332] and others of the Zhwa–dmar–pa (Red Hats), Gong–ma chen–po gnam–skyong (the Chinese Emperor) became displeased and changed Yangs–pa–can over to the Dge–lugs–pa.

Going a little to the northeast from the lower end of the Stod–lung valley, there was a Mtshan–nyid–pa monastery (dgon–gnas) in a mountain cavern, which is known as Dga–ba–gdong, or as Bde–ba–can [333], but that has now become a *sde* (community) of married monks (khyim–btsun). There is a meditation cave (sgrub–phug) of the King–of–the–Law (Chos–kyi–rgyal–po) Tsong–kha–pa there, and Yon–tan–rgyal–po, who is one among the "five bodies" (sku lnga) [334], resides inside of it.

East of there, at the place called Shing–sdong–dkar [335], is the *rdzong* built by the Gtsang Sde–pa Gzhi–rtse–pa [336]. On the surface of the rocks in that vicinity, there appear distinctly what are said to be the marks of the buffalo of Dam–can Chos–kyi–rgyal–po [337], the mule of Dpal–ldan Dmag–zor–rgyal–mo [338], the bear of Gnod–sbyin Kṣe–

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tra–pā–la [339], and the armor and three weapons ('khor–gsum) [340] of Gnas–chung [341].

Although it is said they have different origins, they are considered to be marks which appeared at the time that the Sde–srid Gtsang–pa Karma–bstan–skyong, whose aim was to subvert the doctrine of the Second Buddha, the Master (Tsong–kha–pa), was vanquished [342].

Then, if one goes eastward, there rises the lofty and splendid mountain called Rma–ri–rab–'byams, or also Ri–bo–dge–'phel, on whose side is the great monastery (chos sde) known everywhere as Dpal–ldan–'bras–dkar–spungs–pa [343]. In former times, it had seven *grwa–tshang*, but now it has only four, namely: Sgo–mang [344], Blo–gsal–gling [345], Bde–yangs [346], and Sngags–pa [347]. More than seven thousand monks reside there.

In the great assembly hall of 'Bras–spungs, there are many receptacles which bestow blessings, such as a statue of Rgyal–ba Mi–pham–pa [348], which is called Byams–pa Mthong–grol–ma [349].

In the Dga–ldan–pho–brang [350], a palace of *Rgyal dbang thams cad mkhyen pa* (i.e., the Dalai Lama), there are many objects which bestow blessings, such as a statue of Thugs–rje–chen–po (Skt: Avalokiteśvara), which is the receptacle of the tutelary deity of Tsan–tra–gau–mi (Skt: Candra-gomi) [351]. [68-*b*]

In the assembly hall of the Sngags–pa (grwa–tshang), there are many receptacles which bestow blessings, such as a statue of Dpal 'Jigs–mdzad–rdo–rje [352], which radiates a lustre that bestows blessings, and which is known to contain the mortal remains of the Lo–tsa–ba (Skt: Lotsāva) Rwa–ba and mystic words (gzungs, Skt: dhāraṇī) [353].

At 'Bras–spungs, the teaching of the *Chos–mngon–pa–*

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mdzod (Skt: Abhidharmakośa), *'Dul-ba* (Vinaya), *Dbu-ma* (Mādhyamika), and *Pha-rol-tu-phyin-pa* (Pāramitā) is unequalled, and the Mtshan-nyid grwa-tshang, except for performing the usual supplementary rites, does not teach the doctrine of the Tantras [354].

Going a little downward from 'Bras-spungs is the demon castle (btsan mkhar) of Gsung-gi-rgyal-po (The Oracle King), which is called Gnas-chung-lcog [355], and where there is the body receptacle (sku-rten) in which Rgyal-po Pe-har makes his (spiritual) abode [356].

Eastward from there is the 'Dam-bu-can-gyi-mtsho (Lake of Reeds) [357]. Past its shore and going on, there is the *Gru 'dzin gnyis pa* [358], which is the palace of *Rgyal dbang thams cad mkhyen pa* [359], and also the *gtsug-lag-khang* of Dpal Lha-ldan (i.e., Lhasa) [360]. Although the city of Lha-ldan is no more than the size of a small town in India, it is the largest of all Tibetan towns. In its center is the three-storied Mchod-khang [361], which is the resting place of (the statue of) Jo-bo chen-po, which was brought from China by the King-of-the-Law Srong-btsan-sgam-po [362].

Inside of the (Mchod-khang), there are innumerable receptacles such as the image representing Bcom-ldan-'das (Skt: Bhagavān) at the age of twelve years and which is known as the Jo-bo chen-po [363], an image of Thugs-rje-chen-po called Rang-byon-lnga-ldan [364], an image of Rgyal-ba Mi-pham-pa (i.e., Maitreya), which is known as the receptacle of the tutelary deity of Rgyal-po Kri-kri [365], an image of Mnyams-med Tsong-kha-pa, which is known as the " My Likeness " (statue) [366], and (one of) the four Byams-pa [367], and an image of Ma-gcig, the Goddess of the Three Worlds (Srid-gsum rgyal-mo), which is known through-out India as Tsa-tsi-kā-ma-ni [368].

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An exact acount of these things is clearly given in the *Lha-sa'i dkar-chag*[369], which was compiled by the Dga-ba'i-gshes-gnyen (Skt: Kalyānamitra) Thams-cad-mkhyen-pa 'Jam-dbyangs [370] [69-*a*].

There are also some *grwa-tshang* (in Lhasa), such as Rme-ru [371], and Bzhi-sde [372], and the homes of many noblemen of Dbus and Gtsang [373]. There are many merchants there, such as Indians, Chinese, Kashmiris (Kha), Nepalese (Bal), and Bhutanese (Lho-'brug), and also many travellers, who come from such regions as Dbus, Gtsang, Mnga-ris, Mdo-Khams, Hor, and Sog (Mongolia).

At a place within calling distance (rgyang-grags, Skt: krośa) to the west of Lha-sa is the palace of *Skyabs mgon rgyal dbang thams cad mkhyen pa* (i.e., the Dalai Lama), in whom 'Phags-pa 'Jig-rten dbang-phyug (i.e., Avalokiteśvara) displays himself through human gestures [374]. It is known as the *Po ta la* (Skt: Potala), and consists of the eleven-storied Pho-brang-dkar-po (White Palace), which is known as having been built in the time of the King-of-the-Law Srong-btsan-sgam-po [375], and the thirteen-storied Pho-brang-dmar-po (Red Palace), which was built by Mi-rje Sangs-rgyas rgya-mtsho [376]. There are many receptacles there which bestow blessings, such as an image of Lo-ke-shwa-ra (Skt: Lokeśvara), which is one among the 'Phags-pa mched-bzhi [377], and the golden tomb of *Gong sa lnga pa chen po* (The Great Fifth Sovereign) [378], (which is called) 'Dzam-gling-rgyan [379]. The successive rebirths of *Gong sa rgyal dbang thams cad mkhyen pa* reside there (in the Potala) continously.

Not far to the southwest of there is the "life-power" mountain of Dpal Phyag-na-rdo-rje (Skt: Vajra-pāṇi) [380], which is known as Lcog-po'i-ri [381], and on its top is the

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medicine college (sman–pa grwa–tshang) called Lcags–ri–baidūrya (Lcags–ri Vaidūrya) [382].

To the west of that is the "life–power" mountain of 'Phags–pa 'Jam–dpal (Skt: Mañjuśrī) [383], which is known as Sbra–ma–ri [384]. On its top is the Btsan–khang (demon-temple) of the Dgra–lha (War God) of Ma–hā Tsi–na, who is known as Yun–khrang Rā–dza [385].

In the vicinity of Lhasa and the Po–tā–la is the Yā–man of the Am–ban [386], who is delegated by Gong–ma bdag–chen–po (the Chinese Emperor) to protect the country of Tibet, and there too are the monasteries, such as Bstan–rgyas–gling [387], which were founded personally by successive holy ones, who acted as protectors of the Tibetan government (i.e., regents) [388]. [69-*b*] There are many parks, springs, lakes, and grassy fields there too.

At a place beyond calling distance (rgyang–grags, Skt: krośa) to the north of the city of Lha–ldan is the (garrison) known as Rgya–gar–dgra–shi–thang [389], which was built on the location where the O–rod Jun–gar–ba (the Dzungar) army pitched an army camp, at the time Lha–bzang–han [390] was defeated [391]. Some Chinese soldiers are stationed there now, such as the Chinese army commander, Tā–lo–ye [392].

Going northward from there is (the monastery) Se–ra theg–pa–chen–po'i–gling [393]. In former times, there were four *grwa–tshang* there, but nowadays, it has three *grwa tshang*, namely: Byes [394], Smad [395], and Sngags [396], and about five thousand monks.

Above, in the Tshogs–chen–gyi 'du–khang (i.e., the grand assembly hall), there are many receptacles which bestow blessings, such as an image of 'Phags–pa Bcu–gcig–zhal (the Eleven-faced Avalokiteśvara), which is said to

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be the receptacle of the tutelary deity of the Dge–slong Ma–dpal–mo [397].

In the innermost part of the assembly hall of the Byes (grwa–tshang) there are a great many receptacles which bestow blessings, such as an image of Dpal–padma–yang–gsang–drag–po [398], which is great in miraculous power, and a *phur–bu* (ritual dagger), which Grub–thob (Skt: siddhā) Mda–'phyar–pa took from a *gter* [399].

On the sides of the mountains behind such places as Se–ra and 'Bras–spungs, there are (hermitages) such as Dge–'phel–ri–khrod, Brag–ri–ri–khrod–gsar and Brag–ri–ri–khrod–rnying, Pha–bong–kha [400], Chu–bzang, Phur–bu–lcog, Ki'u–tshang–shar and Ki'u–tshang–nub, Se–ra–rtse, Ra–kha–brag, Mkhar–rdo, 'Bri–chung–dgon–pa, Ga–ru–dgon in the Myang–bran–phug (cave), Se–phug; and also many monasteries, such as Spang–lung–ri–khrod and Ri–rgya, and Se–ra–chos–sde–pa [401], which was a dwelling place of the *King of the law, The great Tsong kha pa.*

Going along the north bank of the Dbus–chu (i.e., the Skyid–chu) eastward from Lha–sa and across a mountain spur, there is the mountain called Brag–yer–pa [402], on the slope of which is the place where Mnyam–med Jo–bo chen–po dpal–ldan A–ti–sha (Atiśa) lived in former times [403]. There are many marvelous places there, such as the actual sleeping quarters of Jo–bo chen–po (i.e., Atiśa), [70-*a*] and the meditation–cave (sgrub–phug) of the great Slob–dpon (Skt: ācārya) Padma (Sambhava) which is called Zla–ba–phug [404], and the meditation—cave (sgrub–phug) of the Eighty—(four) Grub–thob (Skt: siddhā) [405].

There are many marvelous things there, such as a statue of Thugs–rje–chen–po [406] from whose fingers nectar flows, a black stone on whose surface there is a self-originated

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Ma–ṇi of white stone, a boulder of blue stone on whose surface there are images of Sgrol–ma (Skt: Tārā), Dzambha–la [407], Rig–byed–ma [408], and Grub–thob Bir–wa–pa [409], which are all self–originated from white stone, and also the prints of the hands and feet of many former holy ones.

There are many receptacles there which bestow blessings, such as (the statue) called Yer–pa'i Byams–chen [410], one among the four great (statues of) Byams (Skt: Maitreya) of Tibet, and from the side of its *rgyab–yol* [411] nectar flows, and also a statue of Ma–gcig Dpal–lha–zhi–ba'i–nyams–can [412].

Many monks lived there in former times, who embraced the practices of the Bka–gdams–pa, but it has now changed over to the Dge–ldan–pa and the monk assemblage there is not quite three hundred. The Dpal–ldan–stod–rgyud–pa [413] make their yearly summer-residence (dbyar–gnas, Skt: vārṣika) at that place.

On the south bank of the Skyid–chu, directly across from there, are such (monasteries) as the ones called Dbus–gling [414] and Tshal–gung–thang [415], which was the seat of Bla–ma Zhang–tshal–ba [416], and there are many receptacles at those places which bestow blessings. In former times, there was a *grwa–tshang* of the Shangs–pa Bka–rgyud–pa [417] there, but it has now become a Dge–ldan–pa place.

At a place half a day's journey to the east of there is the (*rdzong*) called Bde–chen–rdzong [418], which was occupied in former times by the Sde–pa Skyid–shod–pa [419]. There is a *grwa–tshang* there called Gsang–sngags–mkhar [420], which has many receptacles which bestow blessings, such as an image of Mgon–po, which was made personally by Mkhas–grub Rin–po–che [421] [70-*b*].

East of there on the north shore of the Skyi–chu is the

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mgon–khang of Gnyan Lo–(tsa–ba, Skt: Lotsāva) [422], which is known as Gnyan–mgon–phug [423].

On the south bank of the Dbus–chu (i.e., the Skyid–chu) east of there is the mountain called Dbang–bskur–ri, on whose side is the (monastery) Dga–ldan–rnam–par–rgyal–pa'i–gling [424], which was the illustrious seat of the King–of–the–Law of the Three-Worlds Shar Tsong–kha–pa Blo–bzang–grags–pa. There were three *grwa–tshang* there in former times, but now there are two: Shar–rtse [425] and Byang–rtse [426], and the monk assemblage numbers more than two thousand.

There are such things there as a *mchod–rten* which contains the actual remains of the King–of–the–Law, the great Tsong–kha–pa, his chair known as Dga–ldan–gser–khri (the Golden Throne of Dga–ldan), and his sleeping quarters called 'Od–zer–phug [427].

There is an image there of Thub–pa (i.e., Śākyamuni) called Thub–pa Tshul–khrims–ma [428], which was commanded to be constructed during the time of the Rje Bla–ma (Tsong–kha–pa) himself, an image of Dpa–bo Thos–pa'i–dum–bu–can, which is known as Dpa–bo 'Ja–tshon–ma [429], and there are also images of Ya–manta–ka [430], Mahā–ka–la [431], and Ka–la–ru–pa [432], these three, which were made under the request of the master himself and which are known to bestow blessings. There are many receptacles there, such as the *blos–bslangs* [433] of such (deities) as Gsang–(ba–'dus–pa) [434] and Bde–(mchog) [435], which were constructed in the time of the Master himself [436].

In the vicinity of the monastery, there are many marvelous things, such as the place where the Master himself took a conch–shell from a *gter*, the footprints of Mo'u–'gal–gyi–bu (Skt: Maudgalyāyana) [437], the abode of a mon-

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key who guards *gter*, a place where ruins were brought forth, a self-originated image of the Rigs–gsum–mgon–po [438], the prints of the hands and feet of Cha–pa Chos–kyi–seng–ge [439], the prints of such things as the hat, pot [440], rosary, and vase of the Master himself, and also the footprints of 'Brug–pa Kun–dga–legs–pa [441].

There are many self-originated things there, such as a self-originated *mchod–rten*, which came into being just recently; and in the meditation-hall (sgrub–khang) of the Master, there is an image and a bust of the Master which are self-originated, and also the prints of his hands, feet, and knees.

Northward from Dga–ldan [71-*a*] lies the large valley called 'Phan–yul [442], where there are many old seats of the Bka–gdams–pa, such as 'Phan–yul Rgyal–lha–khang [443], the seat of Dge–bshes (Kalyāṇamitra) Glang–ri–thang–pa [444], and there too is the tomb of the great Dge–ba'i–gshes–gnyen (Kalyāṇamitra) Shar–ba [445], which is known as Shar–'bum–pa [446]. There are also many monasteries there of the Dge–ldan–pa, such as 'Phan–yul Chos–'khor–gling [447], and of the Sa–skya–pa such as 'Phan–yul Na–lendra [448].

In the region northeast from there is the pass called Chag–la [449], across which is the monastery called Byang Stag–lung [450], where, it is said, there are many receptacles which bestow blessings, such as the actual tomb of Rgyal–ba 'Brom Rin–po–che [451].

On the side of a very high rocky mountain there is the hermitage (ri khrod) called Si–li Rgod–tshang [452], which was the seat of Rgyal–ba Rgod–tshang–pa [453].

Northeast of there lies the valley called Rong [454], where there is a fortress (btsan rdzong) called Phu–mdo rdzong [455], and a few *sde* (communities).

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Northeast of there lies a large valley [456], and there is Ra–sgreng [457], (the monastery) prophesied by *Rgyal ba mar me mdzad* (Atiśa) [458], and which was erected by 'Brom Rin–po–che [459]. There are many receptacles there which bestow blessings, such as an image of 'Jam–dpal rdo–rje of the Dpal–gsang–ba–'dus–pa (Skt: Guhyasamāja),which is known as Jo–bo 'Jam–dpal rdo–rje and which was the receptacle of the tutelary deity of *Mnyam med jo bo chen po mar me mdzad* [460], and also an image of Byams–pa (Skt: Maitreya), which was made by Mar–me–mdzad (Atiśa) himself.

There are many marvelous things there, such as the terrific *mgon–khang* of Lho–nub–mgon–po [461], the tombs of many Bka–gdams–pa–gong–ma [462] who came there in former times, a spring where the two (demons) Klu Dung–skyong [463] and 'Dzin–pa–lag-mang [464] reside separately, and a large grove of juniper trees, which is known as having sprouted from the discarded *hair* (dbu lo) of *Rgyal ba 'brom rin po che* [465].

As for this (monastery), it was actually prophesied in the *Bka–gdams–glegs–bam* [466], and it was the seat of various Bka–gdams gong–ma, such as *Rgyal ba 'brom rin po che*, [71-*b*] and because of that, this place is truly great in bestowing blessings. Not only that, but in former times it had a great assemblage of monks and many who could practice the faultless Law (chos); however, during the intermediate period [467], the 'Bri–gung–pa and others who had tried to combine (the teachings of) both the Bka–(gdams–pa) and the Phyag–(rgya–chen–po), treated the Bka–gdams–pa in the way that the offspring of a magpie repays the kindness of its mother [468], and (Ra–sgreng) went into decline and has now changed over to the Dge–ldan–pa.

In part of Dbus–stod in the lower valley of Phu–mdo

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there are such monasteries as the one known as 'Bri-gung-mthil [469], which was the seat of 'Bri-gung Chos-rje-skyab-pa Rin-po-che [470], and the one called 'Bri-gung Yang-ri-dgon [471], and also the *rdzong* called 'Bri-gung rdzong-gsar [472]. The rebirths of *Rgyal ba 'bri gung* and his (spiritual) sons, and many monks reside there (at 'Bri-gung-mthil).

Northward from the districts of Dbus and Gtsang lies a vast 'Brog-pa (nomad) region, where there are many large 'Brog-pa *sde* (communities), which are known as the Byang-rigs-sde-bzhi (The Four Communities of Northern Tribes), namely: Nag-tshang [473], Gnam-ru [474], Nag-chu [475], and Yangs-pa-can [476].

Although these are said to be *sde* (communities) of Hor, they are Tibetans. The word *Hor* is a corruption of the one called *Hwu'u* in the Chinese language. If one translates the meaning of *hwu'u*, it is " byang-ba " (i.e., a man of the north), and if one translates it literally, it is the name of a " covering " (khebs-ma).

In parts of that area, there are some marvelous places, such as the lake Gnam-mtsho-phyug-mo [477], one among the four great lakes of the terrific deities, and the snow-mountain Gnyan-chen-thang-lha [478].

Southward a little from the confluence of the Gtsang and Dbus rivers mentioned earlier (cf. p. 75) stands the fortress (btsan-rdzong) called Gong-dkar rdzong [479]. Near that is a large Sa-skya-pa monastery called Gong-dkar-chos-sde [480], which was the seat of Gong-dkar Rdo-rje-gdan-pa [481]. Going a little uphill from that monastery there is a large 'Brug-pa monastery called Bde-chen-chos-'khor [482], where there is a monastery for ascetics and a convent (dgon-pa) for nuns [72-*a*].

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Going a little northward from there is the Sa–skya–pa monastery calld Skyid–shod Ra–ba–smad [483], and there are a few villages there.

Traveling north of the Dbus–chu (here, the Tsang–po) a half a day from there, there is a *sde* (community) of those who have been initiated into the Tantras of the first period of translations [484], which is called Rdo–rje–brag [485]. There are as many as four hundred monks there, and the incarnations of Rig–'dzin padma–'phrin–las [486] and others.

Across from there and following along the southeast bank of the Gtsang–chu, there are some monasteries of the Dge–lugs–pa, such as Dol Gsung–rab–gling [487], and also some scattered villages and markets.

South of those is the monastery called Byams–pa–gling [488], and a great *mchod–rten* containing one–hundred–eight *lha–khang* which resembles the *chos–'khor* of Dpal–'khor–chos–sde [489].

Not far from these, there are many monastic communities (dgon sde), such as Smin–grol–gling [490].

If one goes a day's journey eastward from the above mentioned Rdo–rje–brag, across a large, sandy plain, there is the great *gtsug–lag–khang* of Zan–yang–mi–'gyur–lhun–gyis–grub (i.e., Bsam–yas) [491], which has a *dbu–rtse* (central peak), four continents, and eight small continents, and was constructed using O–tanta–pu–ri (Skt: Otantapuri) as the model [492]. An index of the receptacles kept there is given clearly in the *Pad–ma–bka–thang* [493].

South of that, across the Gtsang–chu on the south bank, is the village called Rnam–sras–gling [494].

South of that is Rtse–thang [495], where there are some *grwa–tshang*, such as Rtse–thang chos–sde [496], and also quite a large market center [497].

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In the region southwest of there is Yar–lung [498]. There are such things there as the three receptacles (rten–gsum) [499] namely: the *mchod–rten* called Gung–thang–'bum–mo–che[500] Tshe–rgyal–'bum–pa [501], and Theg–chen–'bum–pa [502]; and the three places (gnas–gsum), namely: Khra–'brug–lha–khang [503], Btsan–thang–g–yu'i–lha–khang [504], and Yam–bu–gla–sgang [505], [72-*b*] and the meditation–caves (sgrub–phug) of the great Slob–dpon (Skt: ācārya) (Padma–Sambhava), such as the one known as Yar–lung Shel–brag [506]. Among these, there is one small cavern in a boulder of crystal, and it is said that no matter how many people enter it, they can all get inside.

In that region there are many sde (communities) of monks, such as Yar–lung Thang–po–che [507], 'Phyong–rgyas Ri–bo–bde–chen [508], and Ri–bo–chos–gling [509], and there are some *rdzong*, such as 'Phyong–rgyas rdzong [510] and Yar–lung Sne–gdong rdzong [511], and a great many villages.

In a small valley to the east from Bsam–yas, there is the seat of *Rgyal sras rin po che* [512], which is called 'On–chos–sdings [513], together with the grwa–tshang called Mnga–ri–gra–tshang [514] situated on the left bank of the Gtsang–chu.

A little to the east of there is the dwelling place of the master Phag–mo–gru–pa [515], called Gdan–sa–mthil [516], where there are many *nang–rten*, such as a statue of the master (Phag–mo–gru–pa) himself, which is great in bestowing blessings, eighteen silver tombs, which were erected during the times of the eighteen successive abbots [517], and eighteen copies of the precious Bka–'gyur in gold (lettering).

This place, which is most charming, was considered to be the equal of Ra–sgrengs, but nowadays, because it is

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deserted, cattle are being penned up in such things as the *gtsug-lag-khang*, so I have heard it said.

Going eastward a little along the (north) bank of the Gtsang-chu is the dwelling place of Ma-gcig Lab-kyi-sgron-ma [518], which is called Zangs-ri-khang-dmar [519], where there are such things as a statue of Ma-gcig which bestows blessings.

Northward from there lies a valley called Sle-lung [520], where there is the monastery of 'Ol-kha Rje-drung-pa [521], (which is called) Rnam-grol-gling [522], and to the east of that is (a temple containing a statue, which is) known as the Rdzing-phyi'i Byams-pa [523].

Southeastward from there is the mountain-retreat (ri khrod) called 'Ol-kha Bsam-gtan-gling [524], where there are three (receptacles) known as being great in bestowing blessings, such as a likeness of *Rje rgyal ba gnyis pa* (The Master, Second Buddha—i.e., Tsong-kha-pa), and such places as the *sgom-khang*, where the Master himself practiced meditation on the Dus-kyi-'khor-lo (Skt: Kālacakra), and near that [73-*a*] is the *sgrub-khang* of the Master (which is called) 'Ol-kha Mgar-phug [525].

Southeast of there is the mountain 'O-de-gung-rgyal [526], behind which is the mountain-retreat (ri khrod) called 'Ol-kha Chos-lung [527]. There were the sleeping-quarters of the Master Bla-ma, which were constructed according to the instructions from the 'Dul-ba (Skt: Vinaya), and also the prints of the Master's hands, feet, and knees, which were made while he was practicing ascetic rites. There appear distinctly there, such things as many letters on the surface of a stone maṇḍala, which were self-originated when *Rje rin po che* (the Precious Master: i.e., Tsong-kha-pa) had visions of the *Thirty five buddhas* [528], a ma-ṇi on the

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surface of a rock, which was written by the Master himself with his finger, and the prints of the Master's back and the designs of his girdle and gown.

Near there are the (monasteries) called 'Ol-kha Byams-pa-gling [529] and Rin-chen-gling [530].

On the front side of 'O-de-gung-rgyal is the hermitage (sgrub-gnas) of the Master, which is called Rgya-sogs [531]. There are many marvelous places there, such as the place where the great Master himself saw the serene and wrathful countenances of Rgyal-ba'i-yab-cig, and the place where he taught the manner in which the view of the Truth was born in his mind, and where he composed the hymn on karmic-connection (rten-'brel).

In the vicinity of the above mentioned Zangs-ri(-khang-dmar), there is nothing but a few *rdzong*, such as 'Ol-kha Stag-rtse [532], and a few scattered villages.

Going eastward from there along the bank of the Gtsang-chu, there are some monasteries such as Dwags-po Bshad-sgrub-gling [533].

Then across the Gtsang-chu on the south side is the region called E [534], where there are some monasteries of the Dge-ldan-pa and many villages.

In an area on the north bank of the Gtsang-chu, in the upper part of a valley which faces south, there is that special monastery called Chos-'khor-rgyal [535], which was prophesied in the *Bka-gdams-glegs-bam*. It contains the sleeping-quarters of *Rgyal dbang thams cad mkhyen pa* (i.e., the Dalai Lama) [536], receptacles which bestow blessings, and many marvelous places. [73-*b*] Not far from that is the "life-power" lake of Dpal-ldan-lha-mo Ka-li-de-wi [537], and when one looks into it, all kinds of visions become visible.

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In the region of Lho-smad of Yar-'brog and Lho-stod of Yar-lung is the district called Lho-brag [538], which is the district where Mar-pa [539] was born.

There are such things there as Sras-mkhar-dgu-thog [540], which was built by Mi-la-bzhad-pa'i-rdo-rje [541], and a statue of the Grub-chen (Skt: Mahāsiddhā) Las-kyi-rdo-rje [542], which relieves the disease of leprosy when it is circumambulated and worshipped. There are many monasteries and *gtsug-lag-khang* there, which were erected by holy ones, who came from the family (rigs) of Shud-bu [543], such as the (monastery) Gro-bo-dgon-pa [544], which was the seat of Las-kyi-rdo-rje. There are some *rdzong* there, such as Lho-brag Dwa-rdzong [545], and many grong-sde (communities of villagers) and 'brog-sde (communities of nomads). (All this) I have heard said.

In a region down south from Lho-brag is the area called Gnyal [546], where there were many *sde* (communities) in former times. Even though most of those have become scattered nowadays, there are still quite a few monasteries and grong-sde (communities of villagers) there. There are some monasteries of the Bka-rgyud-pa in that area, such as the seat of Ras-chung-pa [547], and of the Dge-lugs-pa; and some famous lamas of the Bka-rgyud-pa lived there, such as Skyu-ra Thams-cad-mkhyen-pa [548].

In a region southeast of there are some *rdzong*, such as Mon Mtsho-sna [549], and on the south side of that, those (*rdzong*) called Mon Rta-wang [550] and Gre-mon [551].

East of those lies the valley called Bya-yul [552], where there are many grong-sde (communities of villagers) among which, those of the upper (regions of the valley) dress as Tibetans, and those of the lower, dress as Klo-pa (cf. note 583).

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I have heard it said that there are such things there as a *mgon-khang*, which was built by the Sngags-'chang (Skt: Mantradhara) A-mi-bya-nag [553], also the seat of the Dge-ba'i-bshes-gnyen (Skt: Kalyāṇamitra) Bya-yul-pa [554], and a *rdzong* called Pho-brang-yang-rtse [555].

Going eastward from the above mentioned Dwags-po Bshad-sgrub-gling and others, there is the district of Dwags-po, where there are several *rdzong*, such as the one called Dwags-po Rnam-rgyal-rdzong [557], and also many *sde* (communities). [74-*a*].

Then, on the south side of the Gtsang-chu, there is the monastery of the Dge-lugs-pa called Dwags-po Dga-ldan-rab-brtan-gling [558], and (the one called) Dwags-la-sgam-po [559], where the (blood) descendants (gdung rgyud) of Rje Sgam-po-pa [560] used to be; however, because that monastery was destroyed at one time by the army of the O-rod Tshe-ring-don-grub [561], who was lacking in discrimination (of right and wrong), it is said that except for an incarnation of Sgam-po, there are no longer any (blood) descendants there nowadays.

Going southward from these and across (the pass) called Dwags-po Gong-mo-la [562] is (the plain) called Rtsa-ri Dkyil-'khor thang [563], where there are some dwellings of the ones called Klo-mi-skya-sdeng, and also those known as Mkha-'gro-ma, who are the human descendants of the guardian of Rtsa-ri, who is said to be a Mkha-'gro-ma [564].

During the ape-year, which is after every twelve years and turning towards the thirteenth (i.e., the 12-year cycle has elapsed and the ape-year again arrives), many tens of thousands of people assemble there to circumambulate the Rtsa-ri valley. So after a passage-fee of sufficient goods has been sent from Gzhung-sa Dga-ldan-pho-brang (i.e.,

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the Lhasa government) to the Glo–pa Kha–khra (*sic!* = Klo–pa Kha–bkra), those Klo–pa [565] are brought under control by the Mkha–'gro–ma mentioned above.

Those who circumambulate this place then arrange themselves in order and go downwards following along the river of Dkyil–'khor–thang, in the course of which there are many narrow ledges and steep passes, such as those called the Nine-passes, Nine-valleys, Nine-rivers, and Nine-bridges. Then they climb a steep ledge–path called Sngon–mo bya–'dril byi–'dril, and they come to the place called Dag–pa Rtsa–ri'i thugs–ka (Heart of the Sacred Rtsa–ri).

Then they descend downward, and then go upwards along the bank of the river of Bya–yul, and when they arrive at the place called Tshos–zam–gdung [566], the circumambulation is completed. Even if one goes quickly, it is said to require about fifteen days to walk up to that place.

It is said in some chronicles that in former times, it was not the custom for Tibetans to go there; but at one time, Rje Phag–mo–gru–pa [74-*b*] instructed the disciple called Ye–shes–rdo–rje [567] thus: " Go there and perform meditation! "; and so the way to that very place was opened and it became the custom for people to go there.

The top of that mountain called Rtsa–ri has three peaks covered with perpetual snow, yet its lower reaches are filled with nothing less than forests of fruit trees.

The root called Klu–bdud–rdo–rje [568] is found there, and it is said that all who go to that place are delivered from the orb of transmigration (Skt: saṃsara) and damnation (Skt: apāya). At any rate, those great meditators who would perform meditation at the place Rtsa–ri should go there. There appear such things as letters and images

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of deities on the surface of the horns and bones of the wild animals of that region and of sheep, and others, which have been led in circumambulation of Rtsa–ri, and since I have seen this personally, it is proof that this place is one which truly bestows blessings.

Rtsa–ri is known as the location of the (spiritual) heart of 'Khor–lo–sdom–pa (Skt: Cakrasaṃvara), and it is this region that is known to the Mu–stegs–pa (i.e., non-Buddhists) of India as the land of Gcer–bu–pho–mo [569] where Dbang–phyug–chen–po (Skt: Maheśvara) really exists, yet the Kun–tu–rgyu (itinerant monks) only wander aimlessly into such regions as Kā–ma–rū–pa [570], A–sam (Assam), and Nam–ka, and there is no proof that they reach the true place.

If one goes eastward and southeastward from 'Ol–kha and Dbus–stod, which were mentioned earlier, there is the region of Nyang–po [571], where in former times, there were many thousands of families (khyim–tshang). Nowadays, it has become deserted and there are no more than a few tens of families there. It is said thay are scattered now because (the inhabitants) went to the main roads (i.e., vacated the isolated regions). Not only is this so in Nyang–po, but it is the same in such regions as Gnyal and Mnga–ris, and in most of Dbus–Gtsang.

In the lower end of the Nyang–po valley is the district called Kong–po, where there are some old places possessing benediction, such as the Bu–chu–gser–gyi–lha–khang [572]. There are some monasteries there of the Dge–lugs–pa, such as De–mo chab–dkar [573] and De–mo chab–nag [574], and of the reformed and the old (sects), and of the Kar–ma–pa and the 'Brug–pa. There are many grong–sde (communities of villagers) there, and *rdzong*, such as Kong–po Brag–

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gsum rdzong [575] [75-*a*] and many marvelous places, such as the one called Kong–po Bon–ri [576] and the place where Gter–ston 'Ja–tshon-snying–po dug out a *gter*.

The people of Dbus and Gtsang are somewhat mild in disposition and they have a nature which is timid and honest. They are clever, yet not very profound. Though they are great in holy appearances, they follow after fame. They think nothing of (giving) favors or (bearing) grudges. They greatly value wealth, yet they think nothing of giving on behalf of the Law (chos). They practice disorderly moral and legal codes. Even though most of the people of Khams and Mongolia (sog) and some holy ones of prejudiced views speak thus of the people of Tibet's Dbus and Gtsang nowadays; still, it is Tibet's Dbus and Gtsang which are like the life-vein of the teaching of the Buddha.

The Buddhists (nang–pa tsho), who are in India and China, are a hundred times more clever than the Tibetans in regard to the contemplation, meditation, and practice of their own schools, but they emphasize contemplation and practice. Because of the mean profit and the limited outlook of the people of those various countries, their benefit to the teaching in general is small.

Even though there were formerly many learned Skyes–bu dam–pa (Skt: satpuruṣa) in the countries of Mdo–Khams and Mongolia (sog), most of them obtained the rank of Mkhas–pa (Skt: paṇḍita) after coming to Tibet; therefore, if one acts hostile only towards the people of Tibet's Dbus and Gtsang, there will be the danger of retribution coming forth.

That part, which is estimated roughly and in a northeasterly direction from Tibet's Dbus and Gtsang, is the land area of Smad Mdo–Khams. If that area is divided by its

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inner divisions, there are three Sgang, namely: Rma–rdza–zab–mo–sgang, Tsha–ba–sgang, and Spob–bo–ra–sgang; or else, by adding on to these three Sgang mentioned above those of Smar–kham–sgang, Mi–nyag–sgang, [75-*b*] and G–yar–mo–sgang, there are six Sgang. There are four large Rong, namely: Tsha–ba–rong, Sa–ngan–rong, Nyag–rong, and Rgyal–mo–rong, and also many small Rong, such as Mi–nyag–rong.

In addition, it will be better understood if that general area is explained together; therefore, across a great pass eastward from the district of Kong–po, and going on, there is the district called Spo–bo [578], which belongs to that part which traverses southern Khams-stod (i.e., western Khams).

As for that district, it is considered to be the A–tha'i–rong, which is mentioned in the Gling–rje'i–sgrung, thus: " . . . reaching to the other side, it touches A–tha'i–rong " [579].

There are some marvelous places in that district, such as the one said to be the great Gnas–padma–bkod [580], the hidden valley of U–rgyan Pad–ma (i.e., Padma–Sambhava of U–rgyan, or Uḍḍiyāṇa).

There are many monasteries there of the Dge–lugs–pa, such as Spo–bo Chu–mda [581], and of the Rnying–ma–pa. There is also an independant feudatory-ruler (rgyal phran) there, who is called the Sde–pa Ka–nam [582].

Bordering Spo–bo on the south and west is the land of the Klo–pa [583], and to the east of it lies (the area) called Tsha–ba–rong [584]. Most of that district is subject to Gzhung (i.e., the Lhasa government), and it accordingly remits no small amount of annual taxes–in–kind. I have heard it said that there are several *rdzong* there, such as Tsha–ba Mdzo–sgang–rdzong [585] and Gsang–sngags–chos–rdzong [586], and also many lay-communities (mi sde).

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Eastward from there are (the areas called) Pong-rdzi-ra [587], 'Dzud [588], and 'Jang [589], and northeast of those is Rgyal-thang [590], and east of that is the one called Mi-li [591].

Southeast of Mi-li and south of Rgyal-thang is the (area) called Lo-lo, with a large *sde* (community) belonging to the tribes (rigs) of the Ga-ro [592].

West of Rgyal-thang and north of 'Jang mentioned above, and near the district of Sam-pho [593], is the (mountain) called Kha-ba-dkar-po [594], which is well-known throughout China and Tibet.

Between 'Jang and China there is a mountain known as Bya rkang (Skt: Kukkuṭapāda) [595].

In Rgyal-thang itself, it is said that there are such things as the images known as the Rgyal-ba-rigs-lnga [596], which bestow blessings, and that there are many monasteries of the Dge-lugs-pa, such as the one called Rgyal-thang Ze-ru-dgon [597]. There are many Dge-ldan-pa monasteries also in Mi-li. [76-*a*] There are many monks of immaculate practice who reside in such (areas) as Mi-li and Rgyal-thang, so I have heard.

South of those districts mentioned above is Yun-nan (Yün-nan) and to the east is Gyān-khrin [598], which belongs to part of Zi-khron (Szechuan).

Eastward from the district of Nyang-po and across a pass, is the (place) called Khams Lha-ri-mgo [599]. To the east and north of that, there are many *sde* with a mixture of villagers (grong) and nomads ('brog), such as Lcags-ra-dpal-'bar [600], Rgyal-ston [601], and the three: Khyung-po-dkar, Khyung-po-nag, and Khyung-po-ser [602]. Most of these are Gzhung-sde (i.e., Lhasa controlled communities).

In the Khyung-po (area), there are eight monasteries

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of the Dge–lugs–pa, and many monasteries of the Bon–po, such as the one called Khyung–po Gting–chen [603].

Then, in a region to the east of Khams Lha–ri–mgo and others, there is a great pass called Shar–gang–la [604]. East of that is the great pass called Tsha–ba–sgang–la [605], and then, if one crosses the Dngul–chu (Salween river), there is the large monastery of the Stag–lung–pa (school) called Ri–bo–che [606], where it is said there are innumerable *gtsug–lag–khang*, *nang–rten*, and religious buildings (chos–rtsig). That (monastery) was the seat of Sangs–rgyas yar–byon [607], a Bka–rgyud–pa bla–ma who appeared in former times. It is said there are three Great Lamas (bla chen) there—two Bka–rgyud–pa incarnations and a blood–descendant of (Sangs–rgyas dbon. Cf. note 607).

East of there, at the confluence of the Rdza–chu (Mekong river) and the Ngam–chu [608], is the monastery of Chab–mdo [609], where lived the master 'Phags–pa–lha [610] and two of his (spiritual) sons, these three, and also a monk assemblage of over two thousand, but there are no scholars. Although that *sde* is not many (in numbers), it is great in such things as temples, receptacles, and religious works (lha rten chos), these three, and in wealth. Even a new set of printing blocks of the Bka–'gyur has been established there nowadays. This is all said to be due to the kindness of the powerful nobility of protecting the teaching, and to the auspicious geomantic–examinations made by the Chinese, and the location of that monastery is a marvelous one [611].

East of there lies the *sde* called Brag–g–yab [612], where there are some monasteries, such as the ones called Brag–g–yab ma–dgon [613] and Brag–g–yab bu–dgon [614] [76-*b*]. There are many monks there who are headed by the great

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incarnation (sprul–sku che–tshang, i.e., the master) and the lesser incarnation (sprul–sku chung–tshang, i.e., the disciple), who are known as the rebirths of Legs–pa'i–shes–rab [615] and Blo–ldan–shes–rab [616], master and disciple (respectively) and there is a large *sde* there. Formerly they were Mtshan–nyid–pa, but they have now gone over to the Dge–ldan–pa, and they delight in embracing the methods of the Dge–lugs–pa.

To the east of there is the region called Dmar–khams [617], where there are some monasteries of the Sa–(skya–pa) and Dge–(lugs–pa), and such things as a *lha–khang* and statue of Sgrol–ma (Skt: Tārā), which were constructed in the time of the King–of–the–Law (Chos–kyi–rgyal–po) Srong–btsan–(sgam–po). The people of that region are great in ferocity and what they speak is like the Mi–nyag language.

East of there is Gong–tsi–kha [618]. (The land) above (i.e., west of) that belongs under the jurisdiction of Tibet.

East of there lies the region called 'Ba [619], where there are many Dge–ldan–pa monasteries, such as 'Ba–Chos–sde–dgon [620] and Go'i–dze–dze–dgon[621], and also quite a few *sde*.

Going uphill from there along the 'Bri–chu (Yangtse river), there is the valley (rong) called 'Ba Sa–ngan [622]. The people who have their dwellings in that valley make their living solely by acts of robbery.

Eastward from 'Ba is the *sde* of Li–thang [623], in whose area and neighboring on 'Ba, there is a place which bestows blessings called Ka–'bur–gnas–nang [624]. In former times, there was a large Kar–ma–pa monastery there, and nowadays, even though that has been destroyed by the force of time, there are still some marvelous things there, such as what is said to be a *mgon–khang* of Ge–sar.

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East of there is the (monastery) called Li–thang Thub–chen Byams–pa–gling [625], where there are two thousand eight hundred monks, and also many Dge–ba'i–bshes–gnyen (Skt: Kalyāṇamitra).

Furthermore, in the area of Li–thang, there are a great many large and small monasteries of the Dge–lugs–pa, such as Li–thang Bsam–'phel–gling [626], and there are still some of the Sa–(skya–pa) and Rnying–(ma–pa), but they are run down. [77-*a*].

North and eastward from there is the valley called Nyag–rong [627], in the upper part of which there is a *sde* exclusively of robbers, and in the lower part, there is a mixed *sde* of Li–thang and Mi–nyag (people).

On the right bank of the Nyag–chu (Yalung river) and belonging to Li–thang, there is a place called Pho–brang–lnga–rtse [628], where there is a meditation-cave (sgrub–phug) of Pha–dam–pa [629]. I have heard it said that a print of his back is visible on the surface of a boulder there.

In the east across the Nyag–chu from Li–thang is the district of Mi–nyag [630], where there are many monasteries of the Sa–skya–pa, such as Mi–nyag Dka–bzhi–dgon [631], and of the Dge–lugs–pa, such as Mi–nyag Skye–li–dgon [632].

In the northern end of Mi–nyag, and neighboring on Hor–khog, is the (monastery) known as Mgar–thang (*sic*! = Mgar–thar) [633], which was a (temporary) residence of *Rgyal dbang rin po che* (i.e., the Dalai Lama) [634].

East of those is Rgyal–mo–rong [635]. If that area is divided by its inner divisions, there were eighteen kingdoms (rgyal khag) consisting of Lcag–la [636], Wa–si [637], Khro–skyab [638], So–mang [639], Rdzong–'ga [640], Lcog–rtse [641], Dam–pa [642], 'A–gzhi[643], Mdo–li [644], Bra–sti [645], Ba–bam [646],

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Dge–shi–rtsa [647], Hwa–Hwa [648], Len–tsa [649], Rab–brtan [650], Btsan–la [651], Rgyal–kha [652], and Mgron–bu [653]; however, at the present time, there are no more than thirteen there.

The people of those regions are great in strength and ferocity, and those of Mi–nyag, Rgyal–(mo)–rong, and Mi–li are not true Tibetans.

There are many marvelous places there, such as the demon mountain called Rgyal–mo–mur–rdo [654], and the meditation–cave (sgrub–phug) of the great Lo–(tsa–ba, Skt: lotsāva) Bai–ro–tsa–na (Skt: Vairocana) [655], and the prints of his hands and feet.

Southeastward from those Tibetan *sde* mentioned above, such as Nag–chu (cf. p. 88), there is a *sde* called Nag–shod [656] and to the east of Nag–chu, there are many 'Brog–sde (communities of nomads), such as A–grags [657], Rdza–mar [658], and Sog–sde [659].

To the east of those, there are many 'Brog–sde, such as 'Brong–pa, Dge–rgyas, Rdor–shus, Gling–stod–ma, Pe–ri–kha–'ga, and Yos–shus, Rog–shus, Stag–rang, 'O–thog, Go'u–tsha, Mong–gul–cin, Nya–mtsho, and Dge–rtse [660].

South of those [77-*b*] and to the north of such places as Chab–mdo, Brag–g–yab, and 'Ba, is the principality (dpon–khag) called Sde–dge [661]. It is the largest *sde* among the principalities (dpon–khag) of Khams. The people of Khams say that Tibet has thirteen myriarchies (khri skor), Sde–dge has thirteen palaces (pho brang) [662], and China has thirteen provinces (zhing chen) [663].

In the area under the control of Sde–dge, there are many monasteries of the three, the Sa–(skya–pa), Dge–(lugs–pa) and Rnying–(ma–pa), such as Rdzogs–chen–dgon–pa of Rdza–(chu–kha) [664], Zhi–chen–dgon [665], Ka–thog–pa of Spa–yul [666], the monastery of Si–tu [667], and the monas-

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tery of the Sde–dge ruler (rgyal–po) himself [668]. I have heard it said however, that there are no Dge–lugs–pa monasteries within the area of Sde–dge itself.

In the neighborhood of Sde–dge, there are some *sde*, such as those called Ldan–khog [669], Lga–khog [670], Gling–bar–ma [671], Ra–nyag [672], and Ra–shes [673], and in these areas, there are many monasteries of the Dge–lugs–pa, such as Chos–'khor–gling of Ldan–(khog) [674].

East of Sde–dge is the valley called Hor–khog [675], where there are five principalities (dpon–khag) [676] called Khang–gsar [677], Ma–zi [678], Brag–mgo [679], Pi–ri [680], and Tre'o [681], and many large *grwa–tshang* of the Dge–lugs–pa, such as Hor Gam–rtse dgon–pa [682], Brag–mgo dgon–pa [683], Rta–bo Nya–mtsho–dgon [684], and Rdza Dgon–gsar [685].

To the east of those is the *sde* called Stong-skor [686], and past that, one comes to the region of Mdo–smad A–mdo.

The people of Khams are great in strength of upright character and they are affectionate to their masters. They are greater in their belief and faith than other Tibetans, and far surpass them in jealousy of their opinions. They behave rudely towards strangers, but are unhesitatingly helpful to their best acquaintances, and they have the fault of being too trusting and naive.

To the east of Stong–skor are three valleys, which are called Rdo–khog [687], 'Dzi–khog [688], and Smar–khog [689] and whose people are included among those of A–mdo.

In Rdo–khog, there is the (monastery) called Rdo Grub–chen–gyi–dgon–pa [690], [78-*a*] which was formerly Dge–lugs–pa, but at the present time, it is not certain whose it is.

In 'Dzi–khog, there is a Jo–nang–pa monastery called 'Dzam–thang–dgon [691], and other than that one, there are no true Jo–nang–pa monasteries anywhere at the present time.

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(The valley) called Smar–khog is the fatherland of the Mgo–log [692].

In the area not far to the northeast of there is the (mountain) Rma–chen–spom–ra [693]. It is said that if those afflicted with leprosy lie upon the sides of that snow–mountain and drink of its snow–waters, that are delivered from that disease.

Not far to the northeast of Rma–chen–(spom–ra) is the (area of) A–rig [694], and down east of that is Mdzo–dge stod–ma [695]. South of that and near Rgyal–(mo)–rong, is the district of the five *sde* of Lnga–khog [696], whose land area is not small.

Northeast of the region of A–rig and in the vicinity of the Mtsho–sngon (area) [697], is the place called Brag–dkar–sprel–rdzong [698], where there is a cavern, inside of which there are many marvelous things, such as many self-originated images, a lake, and a spring, so I have heard it said.

Not very far from there upward to the west is the monastery of Ra–rgya [699].

Southeast of Lnga–khog and in the vicinity of Zung–phan [700], which belongs to part of Zi–khron (Szechuan), are the Dmu–dge [701] and the Shar–pa smad–ma [702], but they are not basically true Tibetans.

Not far to the northeast of Mdzo–dge (stod–ma) and others, there are also some *sde* of Mtsho–sngon [703]. To the east of those, and not very far from the Chinese district He–gru [704], is the valley called Bsang–khog [705]. There is the (monastery) Bla–brang Bkra–shis-'khyil [706] which is the seat of Rje 'Jam–dbyangs bshad–pa'i rdo–rje [707]. Among all the monasteries of A–mdo, this one is the finest in teaching ('chad–nyan).

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There are many holy ones there, such as 'Jam–dbyangs bshad–pa, and there are also many newly established *nang-rten* there nowadays.

In the vicinity of Bla–brang is the (cliff) called Rgan–rgya'i brag–dkar [708], where, within a rock cleft called Mkha–'gro'i–gnas–khang [709], there are some marvelous things consisting of many self–originated rocks, [78-*b*] which have the shape of images and ceremonial articles (tshogs–rdzas).

South of the valley called Bsang–khog is (the area of the) Mdzo–dge smad–ma [710], and south of that there are many *sde*, such as A–mchog [711], 'Bo–ra [712], Gtsos [713], Tsa–ye [714], The–bo [715], Zam–tsha [716], and Khyā–dge [717].

East of those and near the Chinese district of Tho–gro'u [718], is the large Tibetan *sde* called Co–ne [719]. There are to be found the wood-blocks of the *Rgyal ba'i bka bstan rin po che* (the precious Bka–'gyur and Bstan–'gyur of the Victorious One), and also four or five large monasteries. Most of the people of Co–ne wear Chinese clothes, (and as for) languages, those of 'Ba–(thang), Li–(thang) and Rgya– (nag = China), these three, equally (are spoken).

Northward from Bla–brang Bkra–shis–'khyil and others mentioned above is the large *sde* called Rong–po [720]. Within the area of that *sde* are many large and small monasteries (sgrub sde), such as Rong–po–dgon–chen [721]. There are also many famous meditation places (sgrub–gnas) there, such as the Grub–pa thob–pa'i gnas–brgyad [722].

The people of that region are very ferocious and delight in fighting among themselves. There are many Ban–de (monks), Sngags–pa (exorcists) and Bon–po there, and many who are great in magical prowess.

That district of (Rong–po) and Lnga–khog mentioned

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above, these two, are the most populous and largest *sde* within A-mdo.

To the west of there is the area called Khri-kha [723], where there is a mixed *sde* of Tibetans and Chinese, and there are many receptacles and *lha-khang*, such as the one called Ju-jo lha-khang [724]. On the top of a mountain belonging to that area, there is a monastery called La-mo'i bde-chen [725], and also many other monastic communities (dgon sde).

On the south bank of the Rma-chu (Yellow River) eastward from Khri-kha and Re-skong [726], there are some *sde* called the Tsho-lnga (five groups), namely: Ka-reng [727], Chu-bzang [728], Se-thang [729], Be-mdo [730], and Rdo-yus [731]. There are some monasteries there, such as Be-mdo-dgon [732].

In the vicinity of Rdo-yus, there is a lake called Lha-lung g-yu-mtsho [733], in which all sorts of visions appear, and when the lake is frozen, the ice has the appearance of a maṇḍala, in which there appear many self-originated reflections, which look like the arrangement of the four large continents and the (eight) small continents. [79-*a*]

In the neighborhood of these areas is the large *sde* of Kla-klo (Moslems) called Za-lar [734], who follow the Teacher Ma-kha-ma-ti (Mohammed) and who speak the language of Persia (Par-sig).

Following along the northside of the Rma-chu, north of there, is the (monastery) Bya-khyung [735], which was the seat of Chos-rje Don-grub-rin-chen-pa [736]. There are such things there as a dwelling place of Rje Rgyal-ba Gnyis-pa (The Second Buddha; i.e., Tsong-kha-pa) and the tomb of Chos-rje Don-grub-rin-chen-pa [737].

In addition, on the north bank of the Rma-chu, there

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are monasteries and many *sde* of Chinese, Tibetans, Hor, and Moslems (Kla–klo).

East of those are the *sde* called Tan–tig and [738] Yang–tig [739], where there are some marvelous places and hidden valleys, such as Tan–tig Shel–gyi–yang–rdzong [740], and also some monasteries.

Northward from Bya–khyung, and others mentioned above, is the (pass) called Tsong–la ring–mo [741], across which and going on, is the district of Tsong–kha [742], the noble birthplace of Shar Tsong–kha–pa *Blo bzang grags pa* [743], the Second Buddha of the Quarrelsome Age (rtsod–dus) [744].

There is the great monastery called Sku–'bum, which was erected at the place where the Master was born [745]. There is a white sandalwood tree there, which is said to have sprouted from the umbilical blood which dripped when the Precious Master was born. Because one hundred thousand self-originated images of *Rgyal ba seng ge'i nga ro* (Skt: Mañjughoṣa) appeared on the leaves of that tree, (the monastery) was thus known as Sku–'bum (literally: 100,000 images) [746].

Even nowadays, there are many visible images and letters on the leaves and bark of that sandalwood tree. Some of our own A–mdo people, who do not know the distinction between rejection and selection (i.e., non-Buddhists), say that these are drawn on the sides of that tree with needles [747]. These people do not show faith in the known fact that the Great Master (Tsong–kha–pa) himself is the Lord of our Ri–bo–dge–lugs–pa doctrine. There are Lha–pa (humans) who are said to be possessed by (spirits such as) some Sarba–pho–ki [748], Pe–har [749], Rdor–legs (Rdo–rje–legs) [750], or some Gzhi–bdag [751], and who prophesy the future and

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that which lies beyond is before their (very) eyes, and whatever is said by these (Lha–pa), who do not know what it is, is held to be true. When one reflects upon this, then there is no such thing as gau–ro–tsa–na [752] among us [79-*b*].

Proceeding half a day's journey eastward from Sku–'bum is the Chinese fortress (mkhar) called Zi–ling [753].

In a valley north of there, if one faces northward and goes on for a day's journey, there is the mountain called Stag–ri [754], which was said by Grub–chen (Skt: Mahāsiddhā) Skal–ldan rgya–mtsho [755] to be one among the (four) dependant–places (gnas–lag), each of which is at a place a month's journey in the four directions from Ri–bo–rtse–Inga [756], and this place is equally charming.

Not very far to the north of there is (the monastery) Dga–ldan–dam–chos–gling [757], which is the seat of the Bla–ma Btsan–po [758], and which was known as A–mdo Sgo–mang–dgon in former times, and nowadays, as Gser–khog–dgon–pa.

There are some receptacles there which bestow blessings, such as (the statue called) Stag–rtse'i jo–bo, which was brought from Tibet during the time of my former incarnation. It has a monk assembly of almost two thousand students (slob–gnyer), and in former times, (it has had) holy ones (dga–mo = dam–pa).

Eastward from there, across a pass and going on, is (the monastery) Chu–bzang–dgon [759]. It has a monk assembly of almost eight hundred and students (slob–gnyer) and holy ones (dga–mo).

Then going southeast for more than half a day, there is the (monastery) Dgon–lung dgon–pa [760]. It has a monk assembly of nearly two thousand, and in former times,

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some Skyes–bu–dam–pa (Skt: satpuruṣa) and Mkhas–pa (Skt: paṇḍita) came there, such as two incarnations of Rje Lcang–skya [761], Sum–pa–mkhan–po [762], the author of the Zhwa–ser chos–'byung [763], and Thu'u–bkan Blo–bzang chos–kyi–nyi–ma [764].

Going southeast of there for half a day, there is a boulder called Dmar–gtsang [765], in which rests the complete remains of Bla–chen Dgongs–pa–rab–gsal [766], which are truly great in bestowing blessings.

Tsong–kha, which is the birthplace of the *Rgyal ba'i gnyis pa* (Second Buddha: i.e., Tsong–kha–pa), is referred to in some historical chronicles as "Lcong–kho–zan–shan–kwau" [767], and as "a famous district (yul) of Tibet". Nowadays, through the force time, not only is it filled by many who are blind in their religious–eye, such as Chinese and Mu–sul–man (Moslems); but, even the Tibetans and the Hor are gradually coming to the point where they believe in the Chinese Teachers, Khung–tsi (Confucius) [768] and Lau–tsi (Lao–tzu) [769], [80-*a*] and in the Sig (Sikh) teacher Na–nig [770].

Northward from such (monasteries) as Dgon–lung mentioned above, there is a *sde* called A–mdo Dpa–ri [771], where it is said there are fifty large lakes.

In that land area there are many Dge–lugs–pa monasteries, such as Zung–zhan Stag–lung–dgon–pa [772], Jag–rong Thur–chen–dgon [773], Mchod–rten–thang [774], Bkra–shis–chos–gling [775], Kan–chen–dgon [776], Sems–nyid–dgon [777], 'Brug–gu–dgon [778], Zhwa–dmar–dgon [779], Rgya–yag–dgon [780], 'Bri–gung–dgon [781], Hor–dgon [782], Nags–yangs dgon–gong [783] and Nags–yangs dgon–'og [784], these two, and Mā–this–zi–dgon [785], Mdung–nag–'jam–dbyangs–dgon [786], Ban–gur–dgon [787], Rgya–tog dgon–gong [788] and

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Rgya–tog dgon–'og [789], these two, and Chu–lung–dgon [790].

Most of these are known as having been personally established by the Master Rgyal–sras Rin–po–che [791] and his disciples, and by the Master Btsan–po–pa and his disciples; and it is figured that many were the seats of Rje Sgam–po–pa [792] and Phag–(mo)–gru–(pa) [793], together with their disciples, but which have been changed over to the Dge–lugs–pa.

In the vicinity of 'Brug–gu–(dgon), there are such places as the one called Ka–drod [794].

In lower Dpal–ri–ba, there is a *sde* known either as Hor, or as Dol–da, in whose area there are many monasteries, such as Dwe–thung–dgon [795], Kha–thi–kha–pa [796], Len–dpa–thes [797], U–shi–grags [798], Kāma–log [799], and others.

In the vicinity of those, there are many *sde* of Chinese and Tibetans, within whose areas there are many monasteries, such as Thang–ring–dgon [800], Jo–tshang–dgon [801], Pā–gru–dgon [802], Byams–pa–'bum–gling [803], Lo–kya–tun [804], Mdzo–mo–mkhar [805], and others.

At Byams–pa–'bum–gling, it is said there are one hundred thousand images of Byams–pa (Skt: Maitreya), the principal one being a statue of Byams–pa which measures forty *'dom* (i.e., 240 feet) in height. There is one generally similar to it in Tai–thung [806] of China.

At Lo–kya–tun, there is a " flesh relic " (dmar–gdung), which is known as Bde–mchog–rang–byon [807]. Although it does not agree with such (people) as Rdo–rje–dril–bu–pa [808] and Pham–thing–pa [809], I have heard it said that there are many (dmar–gdung) similar to that one among the Gau–sām (Skt: gosain) of Nepal and others. [80-*b*].

At Mdzo–mo–mkhar, there are many receptacles which

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bestow blessings, such as the actual tomb of Byams-chen-chos-rje [810], and the Bka-'gyur written in gold.

On the right bank of the Rma-chu, there are many Chinese monasteries, such as Han-stag-lung-dgon-pa [811].

The Rgya-Hor [812] formerly controlled the area of A-mdo which traverses northern Mdo-smad. Those people joined with the Hor of northern China and caused damage to China many times; so, in the time of the Rgyal-po Thang Wang [813], China formed an alliance with Tibet [814], and through attacks made by the armies of both China and Tibet, those people were brought under the control of China. However, most of the land passed over to Tibet, so a Tibetan *sde* was created there in Mdo-smad for the first time, so it is said.

There arose many rulers (rgyal-po) among those Rgya-Hor in former times, who dominated as much as half of China, such as Hor Thu-pa Rgyal-po [815], and the history of this appears in some old Chinese documents.

North of Mtsho-sngon (Lake Kokonor) and bordering on Dpa-ri [816], there is a *sde* called Sha-ra Yu-gur [817], within whose area there are many monasteries, such as Yu-gur Rta-mgo-dgon [818] and Smag-chu-dgon [819]. Although the lay-communities (mi-sde) of that district are dependant-communities (sde-lag) of the Yu-gur, most of the chiefs (gtso-bo) are (blood) descendants of the one called Jur-jid Gser-gyi-rgyal-po Ban-yan-cing [820].

On the shore of Mtsho Khri-gshog-rgyal-mo [821], which belongs to part of Mdo-Kham G-yar-mo-thang [822], which in turn belongs to the area of A-mdo- there is a large Mongol (sog) *sde* known as Mtsho-sngon-po [823].

If one divides that (sde) by its inner divisions, it is said that there are thirty-three principalities (dpon-khag).

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Most of those principalities (dpon-khag) are the clans (rigs) of the one called Ho-shog Wal-gā-si [824] of the O-rod G-yas-ru, but there are also some ruling-clans (dpon-rigs) of the other three (wings of the) O-rod, and of the Hal-ha [825] and the Thu-med [826].

In the middle of Mtsho-sngon (Lake Kokonor), there is a mountain called Mtsho-snying Mā-ha-de-wā [827]. On its peak, there are some meditation places, such as the one known as the meditation-cave (sgrub phug) of U-rgyan Rin-po-che (i.e., Padma-Sambhava of Uḍḍiyāṇa) [81-*a*].

In that region of Mtsho-sngon, there are some monasteries, such as those called Grwa-tshang-dgon [828] and Gser-thog-dgon [829].

As for the (origin of) the people of the country of Tibet, it is difficult to make a decision, because they are explained by the Tibetans as having been produced from a monkey [830]; by the Indians as having been produced by Ru-pa-de (Rūpati) and his army [831]; and according to old chronicles of the Chinese as having been produced from Zan-me'o [832] and his army.

Among the kings, ministers, and translators of Tibet in former times, there were Khu, Zo, Dpang, G-yung, Rma, and others; and there were Chinese and many famous tribes (rus) of Hor, such as Sa-ri, Gru-gu, Di-mir, Shi-ri, and others; therefore, it is not certain that there was (only) one racial origin (rus dang chad khungs).

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NOTES

1) The original passage in the Abhidharmakośa, according to Vallée Poussin, reads:

> "Ici, au nord des neuf Montagnes-fourmis, l'Himavat; au delà, mais en deçà de la Montagne aux parfums, le lac profond et large de cinquante lieues.[2]
>
> [2] ihottareṇa kīṭādrinavakād khimavāṃs tataḥ | pañcāśad vi ( ) saro 'rvāg gandhamādanāt ||"

See *L'Abhidharmakośa de Vasubandhu*, Traduit et Annoté par LOUIS DE LA VALLÉE POUSSIN Troisième chapitre (Paris), 1926, p. 147-section 57.

2) Uḍḍiyāṇa is the upper Swat valley region in what is now part of Pakistan. This region is also called U-rgyan in Tibetan and was the birthplace of Padma-Sambhava, who is known as U-rgyan Rin-po-che, U-rgyan-Padma, etc. (*TPS*, pp. 158, 374; WADDELL, p. 26-note 2).

3) Gangs-ri Ti-se is the Kailāsa mountain of the maps located to the north of lake Mānasarowar of the maps. It is called Kang-ti-ssu shan (岡底斯山) in Chinese sources (e.g., *WTTC*, chüan 3, p. 6-*b*, etc.). For views, descriptions, and religious importance of this mountain, see HEDIN, Vol. II, Chapter LI; and SHERRING, Chapter XIV. For details concerning the various deities who reside on Ti-se, see *ODT*, p. 223-ff.

4) Tsong-kha district lies east of lake Kokonor between the Rma-chu (Yellow River) and the Tsong-chu (Huang shui 湟水). Cf. notes 48 and 742.

5) On Tsong-kha-pa, see note 743.

6) Avalokiteśvara is a spiritual reflection of the fourth Dhyāni-Buddha Amitābha (Tib. 'Od-dpag-med) and is the patron deity of Tibet, where he is commonly known as Spyan-ras-gzigs. The Dalai Lama is considered to be the incarnation (nirmāṇa-kāya) of this Bodhisattva (cf. WADDELL, pp. 356-8). Avalokiteśvara is worshipped as a Goddess of Mercy under the name Kuan-yin in China and Kwannon in Japan (PERCHERON, *Buddha and Buddhism*, New York, 1957, p. 141). In regard to Tibet being the land to be converted by Thugs-rje-chen-po, *PSJZ* elaborates:

> "India was the land suitable to be converted by the Buddha himself, O-rgyan (=U-rgyan) by Phyag-rdo-rje (Vajrapaṇi), Shambha-la by the Wrathful-Bodhisattvas (Byang-sems khro-bo-rnams), China by 'Jam-dbyangs (Mañjughoṣa), and Tibet by Thugs-rje-chen-po (Avalokiteśvara)" (*PSJZ*, p. 148).

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7) Jo-mo-gangs-dkar, the "White-snow Goddess", is Mt. Everest, the residence of the Tshe-ring mched-lnga (cf. note 142). In Chinese: Ai-fu-la-ssu feng (挨佛拉斯峯) (*HTT*, map. 2).

8) Phu-la-ha-ri is the residence of the deity Sku-la-mkha-ri, who is also called Ku-la-ha-ri, or Phu-la-ha-ri. On this deity, see *ODT*, p. 204. This mountain is the Kulha Kangri of *RIS*, Map XX (Rinzin Nimgyl). It is the 24,740-foot peak situated about 40 miles west of the Lhakhang Dzong of Map 1943, where its name is omitted as it is on Bell's Map. In Chinese: Kung-la-k'ang-li (公拉康里) (Fuchs, p. 335).

9) Lho-brag is the Tibetan district bordering on the north of Bhutan. (See note 538).

10) Ha-se, or Gnod-sbyin-gangs-bzang, is the 23,794-foot peak in the mountain range just north of the Karo pass on the Gyantse-Yamdrok road of Map 1943 and Bell's Map. It is the Nor-sbyin-gang-bzang of *LAB* (p. 53), which is the name of a deity of the Rnam-thos-sras cycle (cf. *ODT*, p. 76). It is the Nuijin Kang Sang of *RIS*, Map XIX, and the Noijin Kang-zang of *JLCT* (p. 129). In Chinese: No-t'e-chin-kang-tsang (諾特津岡臧) (Zach, p. 112), Nu-chin-kang-ts'ang (努金岡倉) (Fuchs, p. 334), or Nu-chin-kang-ts'ang (弩金岡蒼) (*TCI*, p. 3-*a*).

11) Myang-stod is the name for the upper reaches of the Myang, or Nyang-chu, which rises in the eastern part of Gtsang called Nyang-stod, and flows westwardly, entering the Tsang-po (Brahmaputra) near Shigatse. In Chinese: Yang-ch'u (仰楚) (Zach, p. 128) or Niang-ch'u (娘處) (Fuchs, p. 371).

12) Although some sources equate La-phyi with Jo-mo-gangs-dkar (cf. Evans-Wentz, *Tibet's Great Yogī Milarepa*, Oxford, 1951, p. 213-note, or *ODT*, p. 177); according to Das, La-phyi is to the east of Jo-mo-gangs-dkar, though evidently quite close to it, for he said "From the Semarum pass I saw the Choma Kankar . . . which overhangs Lapchyi, . . ." (*JLCT*, p. 20).

13) Tsa-ri-tra = Rtsa-ri. (See note 556).

14) Gnyan-chen-thang-lha is the mountain range lying on the east-southeast side of Tengri Nor, its highest peak being 23,250 feet in elevation. For a discussion on the mountain deity Gnyan-chen-thang-lha, see *ODT*, pp. 205-9. In Chinese: Nien-ch'ing-t'ang-la (念青湯拉) (Fuchs, p. 334), Nien-ch'ien-t'ang-la (年前唐拉) (*TCI*, p. 3-*a*), or Nien-ch'in-t'ang-la (年沁塘拉) (Zach, p. 111).

15) This is the Yar lha Shangpu of *RIS*, Map XIX, located at the southern extremity of the Yar-lung valley region. On this mountain deity, see *ODT*, pp. 203-4. In Chinese: Ya-erh-la-sha-mu-pei (雅爾拉沙木貝) (Zach, p. 110), or ya-la-shang-pu shan (牙拉尙布山) (*TCI*, p. 3-*a*).

16) Stod-ri-dkar-po: unidentified.

17) Kha-ba-klo-'dril: unidentified.

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18) Zhabs-ra-dkar-po: unidentified.

19) Rma-chen-spom-ra is the real name for the Am-nye-rma-chen mountain range, which causes the tremendous switchback in the Rma-chu (Yellow River) east of the two lakes Tsaring Nor and Oring Nor. For a detailed study of this range and its adjacent area, see ROCK, *The Amnye Ma-chhen range and Adjacent Regions*, Serie Orientale Roma, XII, Rome, 1956. Rma-chen-spom-ra is dedicated to Rdo-rje-drag-mo-rgyal, one of the 12 Bstan-ma (cf. note 150), according to Klong-rdol (*TPS*, p. 728). For a discussion on the deity Rma-chen-spom-ra, see *ODT*, pp. 209-13. This range has three prominent peaks— Spyan-ras-gzigs is the southern one, Am-nye-rma-chen in the center is the lowest one, and Dgra-'dul-rlung-shog is the northen and highest peak (ROCK, p. 114). In Chinese: A-ni-ma-ch'ing shan (阿尼馬卿山) (*HTT*, Map 27).

20) Mchod-rten (pronounced: chörten) is an architectural symbol of the Universe as it is conceived by the Buddhists, and is modeled after the Indian stūpa. It may serve as a shrine for relics or as a cenotaph. See WADDELL, pp. 262-4 for illustrations and discussion.

21) This mountain is in the vicinity of Zangs-ri on the north side of the Tsang-po (*LAB*, p. 130). This is the range called O-do kon chok kang by Lama Ugyen Gyatso, which he says separated the Wokar ('Ol-kha) valley from Chukurgyi (Chos-'khor-rgyal) (*RIS*, p. 348); and also the Hurlokong-kya of *RIS*, Map X. Roerich notes this mountain as being near Skyi-rong (cf. *BA*, p. 656).

22) Rma-ri-rab-'byams is the mountain just west of Lhasa, upon which is situated the monastery of 'Bras-spungs. It is also called Ri-bo-dge-'phel (cf. p. 82 of translation).

23) Jo-mo-nag-ri: unidentified.

24) Kong-btsun-de-mo: unidentified.

25) The lake Mānasarowar of the maps lying south of the Kailās mountain in western Tibet. On the description of this lake, which is held sacred by Hindus and Buddhists, see HEDIN, chapter XLIV, and SHERRING, chapter XIV. This lake is also called Mtsho-ma-dros-pa in Tibetan (cf. p. 57 of translation). In Chinese: Ma-p'a-mu-ta-lai (瑪怕木達賴) (ZACH, p. 134), or Ma-p'in-mu-ta-lai (馬品木達賴) (*TCI*, p. 4-*a*).

26) This is the Tengri-nor lake of the maps, lying to the north-west of Lhasa. Tengri-nor is the Mongol name for this lake, "Tengri" meaning "heaven" and "nor" meaning "lake", which is the equivalent for the "Gnam-mtsho" in Tibetan. See Kishen Singh's exploration report on this lake (*RIS*, pp. 133-40). In Chinese: Ch'un-ken-no-erh (春艮諾爾) (*WTTC*, chüan 3, p. 16-*a*), T'eng-o-li-nao-erh (騰額里淖爾), or T'eng-ka-li ch'ih (滕噶里池) (*TCI*, p. 6-*b*).

27) Tsha-mtsho, i.e., "Salt Lake" is the Lob Nor lake located at approximately 89°×40°. (Cf. the course of the Sita, or Tarim river on p. 58 of transla-

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tion). In Chinese: Lo-p'u (落普) or Lo-pu (羅布), or Yen-hai (鹽海) (*WTTC*, chüan 3, p. 8-*b*).

[28] This is the Yamdrok Tso of the maps and it is also known as Lake Palti. It is dedicated to the Bstan-ma called Rdo-rje-bgegs-kyi-gtso-bo (*TPS*, p. 728). For descriptions, see *NJRLY*, and the summary of Lama Ugyen Gyatso's account (*RIS*, pp. 343-4) and *RIS*, Map XIX which give many details on the lake and its adjacent region. In Chinese: Ya-erh-po-lo-k'o-yü-t'so (雅爾博羅克裕磋), and Ya-mu-lu-k'o-yü-mu-tsu (牙母魯克于木卒) (*TCI*, p. 6-*b*).

[29] See note 280.

[30] Mtsho-skya-rengs sngo-rengs is actually the name of two lakes rather than one. Skya-rengs is the Tsaring Nor, or Chaling Nor, of the maps; in Chinese: Cha-ling hai (扎陵海) (*CPA*, Map 10), and Sngo-rengs is the Oring Nor or Oling Nor of the maps, in Chinese: O-ling hai (鄂陵海) (*CPA*, Map 10). These two lakes, lying close together, are located southwest of Kokonor, just southwest of the Amnye-rma-chen range. The orthography is: Mtsho-skya-ring-sngo-ring in *PSJZ* (p. 345).

[31] See note 821.

[32] Cf. " Ce lac, . . . est plein d'une eau munie des huit qualités ", (VALLÉE POUSSIN, *op. cit.*, p. 147). Also see *Das' Dictionary*, p. 1129.

[33] This is the Ganges, for which the common Tibetan name is " Gang-gā ". In Chinese: Kang-ka chiang (岡噶江). See *WTTC*, chüan 3, pp. 13-*b* to 14-*b*; also *TCI*, p. 4-*a*.

[34] This is the Brahmaputra river, which is commonly called the Gtsang-po or the Ya-ru-gtsang-po in Tibet. In Chinese: Ts'ang-pu chiang (藏布江) (*WTTC*, chüan 3, p. 12-*b*), or Ya-lu-ts'ang-pu chiang (雅魯藏布江) (*TCI*, p. 4-*a*).

[35] Tsha-tshi-ka: unidentified.

[36] Rdza-chu is the Tibetan name for the Mekong river, which rises in the mountains west of the Trashi Gompa of Map 1943 (at approximately 94° 50′-33°). It then flows southeast past Chab-mdo and continues on south by east; eventually entering the South China Sea near Saigon. In Chinese Tsa-ch'u ho (雜楮河) (*WTTC*, chüan 3, p. 19-*a*), or Tsa-ch'u (雜楚) *HTT*, Map 51), and also Lan-ts'ang chiang (瀾滄江) (*WTTC*, chüan 3, p. 19-*a*; *TCI*, p. 4-*b*).

[37] Dngul-chu is the Tibetan name for the Salween river, which rises in the mountains near Nagchu Dzong of the maps, north of Lhasa. West of 97° longitude, the river is called " Nag-chu " or " Nak-chu " (Bell's Map and Map 1943), and the portion below Lho Dzong of Map 1943 is called Gyāma Ngü Chu. In Chinese: Nu chiang (怒江) (*WTTC*, chüan 3, p. 16-*a*), or Lu chiang (潞江) (*HTT*, Map 32).

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38) According to *PSJZ*, the Tsang-po is called the "Ro-hi-ta" when it reaches India (*PSJZ*, p. 297). This is the Lohitya, a name applied to the Brahmaputra during part of its course in eastern Assam.

39) 'Bri-chu is the Tibetan name for the Yangtse river. It is the Dre Chu of Bell's Map and Map 1943. According to Bell's Map, the Chumar (Chu-dmar) or Namsitu Ulan Muran river is the headwater of the Yangtse, and the Murui Ussu or Di Chu ('Bri Chu) is a secondary feeder. On the other hand, Map 1943 shows the Ulan Muran or Mar-chu (in Chinese: Ma-erh (馬爾), (*HTT*, Map 50) as the headwater of the Dre Chu ('Bri-chu). These rivers rise in the Zurkan Ula, Ulan Ula, Dungbura Ula mountain-ranges and the Kartsa region of Map 1943. In Chinese: Chin-sha chiang (金沙江) (*WTTC*, chüan 3, p. 21-*a*; *TCI*, p. 5-*a*).

40) Klung gser-gyi phye-ma-can ("the river possessing dust of gold") appears to be nothing more than a translation of the Chinese Chin-sha chiang (金沙江), which is the Yangtse river, or the 'Bri-chu in Tibetan. Cf. preceeding note. The Se-ch'u (色楮) of *WTTC* (chüan 3, p. 20-*b*) appears to be an abbreviated form, i.e., Gser-chu (Golden river).

41) Nyag-chu is the Tibetan name for the Yalung river. It applies to that portion of the river west of Ta-chien-lu and east-northeast of Litang, extending up to the Kandze of the maps. The upper basin, northwest of Kandze, and extending to its headwaters northeast of Jyekundo (Khyer-dgun-mdo, Rock, p. 7) is called Dzachuka (Bell's Map), or Jachuka (Das' Map), or Tsachuka (Teichman's Map), i.e., Rdza-chu-kha. That region, in which the Yalung is called the Nyag-chu, is marked Nyarong on the maps. In Chinese: Ya-lung chiang (鴉龍江) (*WTTC*, chüan 3, p. 24-*a*); and Ni-ya-k'o-ch'u (尼雅克楚) (*TCI*, p. 5-*b*).

42) Rgyal-mo dngul-chu, ("the silver river of Rgyal-mo-rong), must be the Ta-chin ch'uan (大金川) (*HTT*, Map 26), which rises in northern Rgyal-mo-rong and flows southward, passing to the east of Ta-chien-lu (Tib. Dar-rtse-mdo) and then turning to the east, it enters the Min ho (岷河). It is to be noted that the Tibetan name means "silver", whereas the Chinese means "gold".

43) Rma-chu is the Tibetan name for the Yellow River (in Chinese: Huang ho 黃河. See *WTTC*, chüan 3, pp. 26-*b* to 29-*a*). It rises from the lakes Mtsho-skya-ring and Sngo-ring (Tsaring Nor and Oring Nor), according to *PSJZ*, p. 345. In Chinese: Mo-ch'u (抹處) (*TCI*, p. 5-*a*), or Ma-ch'u (嗎楚) (*HTT*, Map 26).

44) Although Sme-chu is the reading of both the text and Tucci's, it appears that the orthography should be changed to read: She-chu. The She-chu is the large river which rises in the region far to the northeast of Hor Gam-rtse (Kandse of the maps). It flows south through the Stong-skor region, then

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southeastwardly to Taofu of the maps, where it turns southwest and enters the Nyag-chu (i.e., the Yalung) just north of Ho-k'ou on the Ta-chien-lu-Li-thang road. In Chinese: Hsieh-ch'u (謝楚) (*TCI*, p. 5-*a*; *HTT*, Map 26).

45) Klu-chu is the name of the river called T'ao ho (洮河) in Chinese. It rises in the Klu'i-chab-rag range (in Chinese: Hsi-ch'ing shan 西傾山), and flows north through Co-ne, joining the Huang ho (黃河). (Cf. Rock, p. 54). According to *PSJZ*, the Spang and Klu rivers rise on the right side of the Rma-chu and merge with it from the district of Co-ne (*PSJZ*, p. 345).

46) Bsang-chu is the Tibetan name for the Hsia ho (夏河), or Ta-hsia ho (大夏河), and the valley region of this river is called Bsang-khog in Tibetan (cf. note 705). See Rock, pp. 51-2. Bsang-chu is the *Spang chu* of *PSJZ* (cf. preceeding note).

47) According to *PSJZ*, the Tsong-chu and the 'Ju-lag-chu rise northeast of Lake Kokonor and flow southeastwardly, merging with the Rma-chu (Yellow River) above Lan-gru (i.e., Lan-chou 蘭州) (*PSJZ*, p. 345). It further states that the district of Tsong-kha, where the Sku-'bum monastery is located, lies between the Rma-chu and Tsong-chu; therefore, the 'Ju-lag-chu is the river farther north, i.e., the Ta-t'ung ho (大通河) (*HTT*, Map 21).

48) Tsong-chu (cf. preceeding note) is the river which flows by the Chinese city of Sining (Hsi-ning) and is called the Sining Ho (Hsi-ning ho (西寧河), or Huang ho (湟河) (*HTT*, Map. 20). The district called Tsong-kha in Tibetan is now called Huang-chung (湟中) (cf. Rock, p. 6).

49) Das mentions "Frang" as meaning Europeans (*JLCT*, p. 50), and "Phyling" as Foreigners (*ibid.*, p. 102); and Teichman stated that Pilingi or Chilingi means British or foreigners in general (Teichman, p. 107).

50) 'Jang is the region marked Jang on Bell's Map, which lies south of the area of Mi-li (Muli on the maps) and between Tibet and the province of Yünnan.

51) Mon is the region marked Mon Yul on Bell's Map, which lies due south of the Yar-lung valley and southeast of Lho-brag, and centers around the Tsona Dzong of the maps. According to Pandit Nain Singh, the language spoken in this district resembles more the language spoken in Bhutan than that spoken in Lhasa (*RIS*, p. 194). In Chinese: Men (門) (Fuchs, p. 370).

52) According to Pandit Nain Singh, the Hor province is bounded on the west by Mnga-ris skor-gsum, on the south by the mountain range north of the Tsang-po. It extends eastward up to Lake Tengri Nor and is bounded on the north by Eastern Turkistan (called Yer-khen in Tibet) and by Sog-po'i-yul (Mongolia) (*RIS*, p. 194).

53) The various divisions of Mnga-ris skor-gsum discussed in this paragraph has been fully treated by Tucci in *PRX*, section 10, pp. 71-5, to which

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the reader is heartily referred. A discussion on the subdivisions of Tibet in general into the seven provinces of Mnga-ris skor-gsum, Dokthol, Hor, Tsang, Dbus, Monyul, and Khams, compiled from the reports of Pandit Nain Sing for the years 1873-5, is given in *RIS*, pp. 193-4. The maps included in CUNNINGHAM, *Lada'k, Physical, Statistical, and Historical*, London, 1854, are excellent for the region of Mnga-ris and vicinity. Mnga-ris is called A-li (阿里) in Chinese sources (e.g., *TCI*, p. 2-*a*).

[54] Bha-tak-shan is the Badakhshan area of HERRMANN, Map p. 69. According to the Shambhala Lam-yig, " In a region to the east and south of O-rgyan (Swat), there is an extensive lake. After ferrying across that and going on, there is the area (yul gru) of the Bha-la-ka-bho-gar Moslems (Kla-klo), and bordering right next to that is the country of Bha-dag-shen. . . . Going southward from these areas, there are many areas of the Tu-ru-ka (= Turuṣka) " (Lam-yig, folio 19-*a*).

[55] Kam-ka-ra: unidentified.

[56] The *rdzong*, or administrative headquarters, for the area of Ru-thog is the Rudok of the maps, east-southeast of Leh approximately 128 miles. The Ru-thog Rdzong-dpon governs that portion of northwestern Tibet which lies north of the Singh-gi (Seng-ge kha-'bab) branch of the Indus river as far east as the Thok Jalung gold fields located approximately at 81°30′-32°30′, according to Pandit Nain Singh (*RIS*, pp. 162-3). In Chinese: Lu-to-k'o (魯多克) (*TCI*, p. 3-*a*), and Lo-to-k'o (羅多克) (*CPA*, Map 10).

[57] 'Brog-yul (i.e., nomad-land) is an area where there are few if any permanent houses because the 'Brog-pa (" nomads ") move about in search of better pastures for their animals.

[58] This refers to the Rdzong-dpon of Ru-thog. See note 56.

[59] Stod-sgar refers to the principal government headquarters for Western Tibet. Stod-sgar literally means " Upper Camp ". This governmental headquarter is actually maintained at two places rather than one. The chief official of Western Tibet, i.e., the Sgar-dpon, maintains his headquarters during the summer at Gartok (of the maps), which is also called Garyersa (Sgar-dbyar-sa: " place of the summer camp "). In November, the headquarters are moved to the north of Gartok to Gargunsa (Sgar-dgun-sa " place of the winter camp "). Gargunsa is the Gargunsa or Gar Dzong of the maps, located on the Gartang river, which flows into the Indus near the Tashigong of the maps. According to Sherring, there are few permanent houses at Gartok, since the entire population moves to Gargunsa in November, because the winter is less severe there than on the wind swept plain of Gartok. (SHERRING, pp. 152-3 and 302-3). There are actually two Sgar-dpons at Gartok-Gargunsa. They rank just beow the Council Ministers (Zhabs-pad) in Lhasa, and exercise control over four Rdzong-dpons; those of Rudok (Ru-thog), Chaprang (Tsaparang), Daba ('Dar-ba) and Taklakot (Spu-rang). For a lengthy discussion on this, see SHERRING, chapter X entitled " Tibetan Administration in Western Tibet, or

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Nari (*sic!*)", pp. 142-61. In Chinese: K'a-erh-to (喀爾多) (*TCI*, p. 2-*b*), and Ka-ta-k'o (噶大克) (*CPA*, Map 10).

60) 'Thung-grol = "The Drink Liberator", i.e., to drink from it liberates one from 'khor-ba (Skt: saṃsāra).

61) The following discussions on the four rivers which arise near Ti-se (Kailās) are taken from *WTTC*, chüan 3, p. 3, p. 7-*a*.

1) Lang-pu-ch'ieh-k'a-pa-p'u shan (良卜切喀巴普山). The *WTTC* commentary states that this mountain is to the south of Ti-se, and that *Lang-pu-ch'ieh* means "elephant", *k'a* means "mouth", and *pa-p'u* means "a wooden box for holding Tsan-pa" (i.e., Tsam-pa, the barley flour used extensively by Tibetans). It adds that the mountain is thus called because it resembles an elephant from whose mouth a spring flows forth. The author of the *WTTC* commentary was misinformed as to the meaning of pa-p'u (巴普). It does not represent the Tibetan "pa-ru, a box of wood". *Pa-p'u* is the Chinese rendering of the Tibetan *'bab*, a verb meaning "to flow downward". The Chinese name is a transliteration of the Tibetan: *Glang-po-che-kha-'bab*.

The stream which issues from this place is the Sutlej river, which is also called Langchen on Map 1943. Hedin places the source of the Sutlej in the Ganglung Glacier, located at approximately 82°-30°27′. For a lengthy discussion on the source of the Sutlej, see HEDIN, Vol. II, chapter L, pp. 178-88.

2) Ta-mu-shu-k'a-pa-p'u shan (達木殊喀巴普山). The *WTTC* commentary states that this mountain is to the east of Ti-se and that *Ta-mu-shu* means "King Of Horses" (i.e., Rta-mchog; Skt: Aśvarāja), and *k'a-pa-p'u* is as explained above. The Tibetan name is *Rta-mchog-kha-'bab*. This is the name by which the Tsang-po (Brahmaputra) is known in Mnga-ris. On *RIS*, Map XIX, the Tsang-po, as far east as the 'U-yug valley, is designated as the Tamjo Khabab (Rta-mchog-kha-'bab). Hedin traced the source of the Tsang-po to the Brahmaputra Glacier in the Kubi Gangri range at 82°20′-30°10′. For an account of his visit there, see HEDIN, Vol. II, chapters XLII and XLIII, pp. 89-109.

3) Ma-pu-chia-k'a-pa-p'u shan (瑪卜加喀巴普山). The *WTTC* commentary states that this mountain lies west of Ti-se, and that *Ma-pu-chia* means "peacock" and *k'a-pa-p'u* is as explained above. The Tibetan name is *Rma-bya-kha-'bab*. According to Rinzin Nimgyl, the stream which issues from this place is the Karnāli (*RIS*, p. 377), which rises to the west-southwest of Lake Mānasarowar and flows southeast through Spu-rangs (Tāklākot of the maps), and then south through Nepal.

4) Seng-ke-k'a-pa-p'u shan (僧格喀巴普山). The *WTTC* commentary states that this mountain lies north of Ti-se, and that *Seng-ke* means "lion" and *k'a-pa-p'u* is as explained above. The Tibetan name is *Seng-ge-kha-'bab*. This is the Senge Khambab of Map 1943 where the Indus

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river rises, and the Indus is known by this name in its upper reaches (cf. Senge of Bell's Map and Map 1943). For the account of Hedin's visit to this source, see HEDIN, Vol. II, chapter LIII, pp. 207-14.

The text states that according to the commentaries on the Abhidharmakósa, these four rivers are to be considered to be the Ganges, Sindhu, Pakṣu, and Sīta; however they are actually the Sutlej, Tsang-po (Brahmaputra), Karnāli, and Indus, respectively, and so of those, only one, the Sindhu, is correct, since the Sindhu is the Indus (cf. note 66).

62) Cf. "... le lac profond et large de cinquante lieues". VALLÉE POUSSIN, *op. cit.*, p. 147.

63) *thal ba* is a Buddhist technical term meaning to arrive at a conclusion which is false because it is based upon a perception that is influenced by the karma of the perceiver (*TOC*).

64) In order to perceive these objects as they really are and to determine their size, etc., the viewer must be a man possessing spiritual perception, who knows that such objects are the materialization of the karma of the viewer. A layman, being unaware of the coarseness of his own body, would not know that such objects appear to each individual according to his own karma (*TOC*). In this passage, Lama Btsan-po, the author of the *'Dzam-gling-rgyas-bshad*, is trying to explain why the Abhidharmakośa states that Mtsho-ma-dros-pa (Anavatapta) measures fifty miles, whereas in reality, this lake (the Mānasarowar of the maps) is no more than ten to twelve miles across at its widest point (according to the maps).

65) That is to say, in the section of the *'Dzam-gling-rgyas-bshad* dealing with India, folios 9-*a* to 58-*b*.

66) The Sindhu river is the Indus. In Chinese: Hsin-t'ou (新頭) (*P-SCC*, p. 13).

67) For some unknown reason, Author Btsan-po has listed six rivers instead of five. According to modern sources, the five rivers of the Punjab are named Sutlej, Beas, Chenab, Ravi, and Jhelum. Of these, Sutlej might be the Sā-ta-dru of our text, Beas may be the Bi-sā-pā, and Ravi could be the Ai-ra-batī; however, further research will be needed to identify the names appearing in our text conclusively.

68) Rin-chen-'byung-gnas is a translation of the Sanskrit word Ratnakara, which is a general word for "ocean" and is not the name of a specific ocean.

69) Pakṣu is the Vakṣu of *P-SCC* (cf. p. 14). This is the Oxus river, also called the Amu Darya on maps. It rises in the mountainous region southwest of Muztagh Ata mountain in the area around Zor Kol (Victoria Lake) and flows generally westward, emptying finally in Aral Lake.

70) Tho-dkar, also spelled Tho-gar, is the name applied to the southwestern region of the Tarim Basin, north of Gilgit (Bru-zha). It is the Tokharestan of *TPS* (p. 612-note 77), and Eliot says that "In Tokhara (roughly equivalent to Badakshan)..." (ELIOT, *Hinduism and Buddhism*, London, 1954, Vol. III, p. 202). It appears that Author Btsan-po applies the name Tho-dkar to all

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of the Tarim Basin, since he stated that the Si-ta river (i.e., the Tarim) flows into Lob-nor, " which is in the Thur-phan region (yul) of Tho-dkar ". Thur-phan refers to Turfan, the area around the Turfan of the maps, which is located at the northeastern extreme of the Tarim Basin. Also see ELIOT, *op. cit.*, pp. 205-7 on Turfan.

71) Si-ta is the Tarim river, which rises in the southern part of the Aghil mountains northeast of Leh. This portion of the river is called Raskam (Yarkand) on Map 1943. It then flows nothward past the city of Yarkand, and this portion is called Yarkand. Then it flows eastwardly and is called the Tarim. At about 86° longitude, it flows southeast and enters the Lob Nor, on which see note 27. Also see *P-SCC*, p. 14. In Chinese: T'a-li-mu (塔里木) (*HTT*, Map 50).

72) The *Shambha-la'i Lam-yig* was written in 1775 by the third Panchen Lama Blo-bzang-dpal-ldan-ye-shes (b. 1738-*d.* 1780). The Si-ta river mentioned in the Lam-yig lies north of a huge forest and this side of Shambhala, and it is said: " Just by coming in contact with it (i.e., the Si-ta), one's body acts like a stone, and because of this, one is not able (to cross it) ". Folio 34-*b* (Lam-yig, p. 70).

73) The 70 Dpal-mgon of Gtsang-ris translated literally means " the 70 noble protectors of the pure region ".

74) Lag-ngar-mtsho is the Rakas Lake of the maps immediately west of Lake Mānasarowar. It is the Langak-tso of Hedin. There is a channel connecting these two lakes, and at the time of Captain H. Strachey's visit there in 1846, water was flowing rapidly from Mānasarowar into Rakas Lake (SHERRING, pp. 269-72, and a photo showing this channel on page 271). Hedin discusses the contradicting statements as to whether water passes from one lake to the other in HEDIN, Vol. II, pp. 167-9. Hedin accepts the view that it does, and it is on this basis that he places the source of the Sutlej river to the east of Lake Mānasarowar (cf. note 61). In Chinese: Lang-ka ch'ih (郎噶池) (*TCI*, p. 4-*a*), and La-ka ch'ih (拉噶池) (*HTT*, Map 50).

75) This contest in supernatural power (nus-mthu, Skt: prabhava) is mentioned in passing in the Mi-la-ras-pa'i-rnam-thar (folio 105-*b*), where it says: " Having gone to Ti-se during the hot season (sos), he defeated Na-ro-bon-chung by the brilliance of his magical prowess ". It is discussed in detail in HOFFMAN, *Quellen zur geschichte der Tibetischen Bon-religion*, Mainz, 1950, p. 267-ff.

76) Gau-sān is the Sankrit Gosvāmin, or commonly, gosain, meaning a religious mendicant.

77) Hanumān is the minister-monkey, who served as Rāma's messenger to his wife, Sita. See the Rāmāyaṇa by Valmiki.

78) That is to say, the colors of the actions: zhi " appeasement ", rgyas " expansion ", dbang " conquering ", and drag " violence "; which are represented by the colors white, yellow, red, and blue, respectively. (TUCCI, *Indo-Tibetica*, Vol. III, p. 95-ff).

79) 'Jig-rten-mgon-po was born in 1143 and became a disciple of Phag-

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mo-gru-pa. The year of his death is not given in *BA*, but he was dead by 1218, at least. See *BA*, pp. 306,563, and 605.

80) Khrung-khrung is the Sanskrit Krauñca. A certain Lha-ma-yin (Skt: asura) visited a mountain called Krauñca, and it appears that the story has become compounded and the name Krauñca erroneously taken for the name of the Lha-ma-yin (*TOC*).

81) Phyag-rgya-chen-po (Skt: mahāmudrā) is a mystical system, which relies upon symbolic postures (phyag-rgya, Skt: mudrā) as a mode of attaining Nirvāṇa. According to the Tantric interpretation, " phyag " means the knowledge of " stong-pa-nyid " (Skt: śūnyatā) and " rgya ' the liberation from " 'khor-ba " (Skt: saṃsāra) and' ' chen-po " (Skt: mahā) is the union of these two; i.e., nirvāṇa is attained by the union of knowledge (shes-rab, Skt: prajña) and means (thabs, Skt: upāya). This union is symbolically represented by the " yab-yum " figures in Tibetan iconography, the female representing knowledge and the male, means. See *BA*, Vol. II, Book XI on the Mahāmudrā and its lineage.

82) Rdzogs-pa-chen-po (Skt: Mahāsampanna) is the name of a meditative system of the Rnying-ma-pa and of a principal Rnying-ma-pa sect, which relies on mental reflection and quietude as a means of attaining nirvāṇa. It resembles somewhat the Chinese Ch'an and the Japanese Zen schools of Buddhism. Its area of strongest entrenchment is in Eastern Tibet. (*LAB*, p. 25; WADDELL, pp. 47 and 72).

83) Mnga-ris Dro-shod is that portion of the upper Tsang-po from the Ma-yum pass east of Lake Mānasarowar, down to where the Tsa-chu enters the Tsang-po just above the Tradom of the maps. This area is marked Dokthol on *RIS*, Map I (Pandit Nain Singh), and is the Gro-śod of PETECH, pp. 53-103, and the ạGro-śod of PETECH, Map I. In Chinese: Cho-shu-t'e (卓書特) (*TCI*, p. 2-*b*).

84) Lung-kha appears to be the same as the region northeast of Saka Dzong (Sa-dga-rdzong) of the maps, and which is marked Lunkar on Hedin's maps and Map 1943. In Chinese: Lung-k'a-erh (隆喀爾) (*HTT*, Map 50).

85) Tsamba is Chamba, a native state to the east of Kashmir, with a city of that name at 76°05′-32°30′. Cf. the map in CUNNINGHAM, *op. cit.* In Chinese: Ch'ang-mu-pa (昌木巴) (*CCY*).

86) Sles-mkhar is the Leh of the maps and is the principal city of Ladakh. In Chinese: Lieh (列) (*HTT*, Map 50).

87) Sbe-thub: unidentified.

88) Khri-se: unidentified.

89) Dge-ldan-pa is the Dge-lugs-pa sect, which is commonly referred to in western sources as the Gelugpa, or the Yellow sect. 'Brom ston (on whom, see note 451) founded the Bka-gdams-pa shool based upon the teachings of Atiśa. Later on, Tsong-kha-pa reformed the Bka-gdams-pa, and his school became known as the Bka-gdams-gsar-pa (i.e., the New Kadampa). When Gu-śri Khan delegated temporal power over Tibet to the Fifth Dalai Lama,

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the Dge–lugs–pa sect attained the supremacy it has held up to the present time. See *PSJZ*, pp. 196-8, *LAB*, p. 24, WADDELL, pp. 58-63, ELIOT, *op. cit.*, pp. 352-71.

[90] Spa–sde is identified by Das as Spite (cf. *NJRLY*, p. 118); however, our text states that Spa–sde lies west and *north* of Ladakh and Ru–thog, and this location coincides with Sbal–ti, or Baltistan; whereas Spite, or Spiti, lies south of Ladakh and southwest of Ruthog (cf. Map 1943).

[91] Ma–le–kṣe (Skt: mleccha). Mleccha comes from the root *mlech* meaning speak indistinctly, and means a foreigner or barbarian. Here it refers to the Moslems.

[92] Kam–lā–sha: unidentified.

[93] Kla–klo (Skt: Mleccha or Yavana) i.e., one of indistinct speech. These are classified as one of the " eight restless ones " (mi–khom–pa–brgyad), or eight states of life in which there is no rest. See *Das' Dictionary*, p. 623 under *dal ba*. Here it refers to the Moslems.

[94] 'Dar–ba is the Daba Dzong of the maps (cf. *PXR*, p. 75), which is located southeast of Mtho–lding about 35 miles. According to Sherring, Daba is one of the four rdzong under the control of the Sgar–dpon at Gartok (see note 59). In Chinese: Ta–wa (達 窪) (*HTT*, Map 50).

[95] On Gu–ge, see *PRX*, pp. 74-5. In Chinese: Ku–ko (古 格) (*TCI*, p. 2-*b*).

[96] The text says Rin–chen–bzang–po founded (bzhengs–pa) this temple; however the *BA* (p. 84), *PMKP* (folio 107-*a*), and *VSP* (folio 219-*a*) all state that it was founded by Lama Ye–shes–'od. According to *PMKP*, Sgrong–nge, who later on ordained himself and took the name of Ye–shes–'od, built the temple with a huge golden chorten which caught the morning sun's rays, and because of the golden light, it was called Mtho–lding–gser–khang (*PMKP*, 107-*a*). According to the *VSP*, Lha–bla–ma Ye–shes–'od threw a Gaṇḍi (a bell used to assemble monks) into the air, saying " May it fall where my converts will assemble ". It flew high into the air, and where it fell he erected a *gtsug–lag–khang*, and it was called Mtho–lding (i.e., high–flying). The *VSP* adds that nowadays, through the changing of words, it is known as Tho–ling, and it states Rin–chen–bzang–po was the Abbot. *VSP*, 219-*a*). This monastery is the Toling of Map 1943 situated in the Sutlej river valley about 40 miles southwest of Gartok. In Chinese: T'o–lin (托 林) (*HTT*, Map 50).

[97] Rin–chen–bzang–po, known as Lo Chen (The Great Translator), was born in 958 A.D. and died in 1055. For a full discussion on this man, his life, works, and times, during the renaissance of Buddhism in Western Tibet, see TUCCI, *Indo-Tibetica*, Vol. II, " Rin C'en Bzaṅ po, e La Rinascita del Buddhismo nel Tibet intorno al Mille ", Roma, 1933. Also see *PMKP*, folios 108-*a* to 109-*a*.

[98] Spu–rang is the area around the *rdzong* called Tāklākot of the maps which lies directly south of Rakas about 22 miles. Chapter XI of SHERRING (pp. 162-210) is devoted to the district of Taklakot, or Purang, and the Dzong

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itself. Also see *PRX*, p. 75. In Chinese: Pu-la-mu Ta-k'o-la ch'eng (布拉木達克喇城) (*TCI*, p. 2-*b*).

[99] According to the text, Ya-rtse rdzong is equated with the *rdzong* now called Taklakot; however, Tucci has dealt with the proper identification at length in *PRX*, section 15, pp. 112-6, where he identifies Ya-rtse with Semja, or Simja, a place to the nothwest of Jumla in Nepal. *RIS*, Map V (Hari Ram) shows a Sinja at 82°01′-29°21′, 14 miles northwest of Jumla.

[100] Byang-chub-'od was responsible for inviting Atiśa to Tibet. His remains are said to be in a silver chorten in the Potala (cf. *LAB*, p. 93). There are two contradicting traditions on the lineage of the rulers in Mnga-ris into which Byang-chub-'od was born. According to one tradition, he was the grandson of 'Khor-re, the founder of Kha-char, or Kojarnāth (cf. note 108), and brother of Srong-nge. The other tradition states that Byang-chub-'od was the grandson of Srong-nge. The problem of these contradicting genealogies is discussed at length by Tucci in *PRX*, (pp. 62-4), where he includes genealogy charts compiled from various sources (*PRX*, section 8, p. 51-ff).

[101] Spu-rang Shing-'phel-gling: unidentified.

[102] The Sa-skya-pa sect takes its name from the monastery of that name located in the province of Gtsang (cf. note 159). In doctrinal practices, it is between the unreformed Rnying-ma-pa and the reformed Dge-lugs-pa. During the time of the Yüan dynasty, this sect enjoyed temporal supremacy of Tibet; a role which eventually passed into the hands of the Dge-lugs-pa. On the Sa-skya-pa, their doctrine, lineage, and history, see *BA*, pp. 210-18, Waddell, pp. 69-71, *TPS*, p. 91.

[103] The Rnying-ma-pa are those unreformed sects, commonly referred to as the "Red" sects. They worship Padma-Sambhava as the founder and borrow freely the shamanistic practices of the Bon-po religion. The Rnying-ma-pa monks are not vowed to celibacy or abstinence, and references are found to monasteries where "red hat" monks and nuns live together in adjoining quarters. Smin-grol-gling (cf. note 490) is one of the most venerated monasteries of the Rnying-ma-pa. (*TPS*, pp. 87-9, *LAB*, p. 25, Waddell, pp. 72-4).

[104] The Kar-ma-pa is another sub-school of the Bka-brgyud-pa, which was founded by the disciple of Sgam-po-pa by the name of Chos-'dzin dge-'phel of Khams (1110-1193), who is also known as Dus-gsum-mkhyen-pa. The chief monastery of this school is Mtshur-phu in Stod-lungs (cf. note 329), which was founded by Chos-'dzin dge-'phel. His followers divided into two branches known as the Red Hats and Black Hats, but their differences are not great. (*TPS*, p. 91, *PSJZ*, p. 196, *BA*, p. 473-ff., Waddell, pp. 66-7.

[105] The 'Brug-pa school was founded by Gling-ras-pa Padma-rdo-rje (1128-1188). He is also called Rna-phu-pa and 'Brug-pa Rin-po-che. He was a disciple of Phag-mo-gru-pa. The monastery of Ra-lung (cf. note 270) is the chief monastery of the northern branch of the 'Brug-pa. The southern school is the predominant one in Bhutan. (*TPS*, p. 90, *LAB*, pp. 25, 60-1, Waddell, pp. 68-9).

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[106] Bon-po is the name for the oldest religion of Tibet, a type of Shamanism, which absorbed a great deal of the doctrines, practices, gods, etc., which occur in Tibetan Buddhism, and is now hardly distinguishable from Tibetan Buddhism itself, except for such things as performing pradakṣiṇa in a counter-clockwise direction, depicting the swastika counter-clockwise, different names for some gods, different mantras, etc. (*LAB*, pp. 154-5, *JLCT*, pp. 205-8, and 215, WADDELL, p. 30-note 3).

[107] That is to say, the *rdzong* called Taklakot on the maps (cf. note 98).

[108] This is the Kojarnāth Gompa of Bell's Map. The text says it is called *Khur-chags* because it clung to that place; however, Tucci, in discussing a guide (dkar-chag) of this temple (cf. *PRX*, p. 61), gives its name as 'Khor-'chags (Tucci's: ạk'or ạc'ags), i.e., founded by 'Khor, since this temple is attributed to 'Khor-re, one of the early kings of Mnga-ris. It is a Sa-skya temple, lying some nine miles below Taklakot on the bank of the Karnali river (SHERRING, pp. 206-7).

[109] Dzūm-lang is Jumla in western Nepal (cf. PETECH, p. 74). In Chinese: Chu-mu-la (珠木拉) (*HTT*, Map 50).

[110] Tsi-tor is the Chitor in the Rajasthani district of India.

[111] The text reads: *mu-to-ba* for: mendicants. This form is not in *Jäschke's Dictionary*, but *Desgodin's Dictionary* has this form (p. 750), while in *Das' Dictionary*, the form is *mu-lto-ba* (p. 967).

[112] On the name and variant orthographies of A-mo-la-ka, see *BA*, p. 21.

[113] Sgrol-ma (Skt: Tārā) is the consort of the bodhisattva Avalokiteśvara, and the most popular goddess in Tibet. She has many forms, but the two most common ones are the Green Tārā (Sgrol-ma Ljang-khu) and the White Tārā (Sgrol-ma Dkar-po). The Chinese and Nepalese princesses married to King Srong-btsan-sgam-po are considered to be incarnations of these two forms of Tārā. (ELIOT, *op. cit.*, pp. 393-4, WADDELL, pp. 358-60).

[114] Durga-bhavani: unidentified.

[115] Perhaps this alludes to the invasion of Guge and the plundering of this temple mentioned in the Guide-book of this temple discussed by TUCCI in *PRX*, pp. 61-2.

[116] Klo-bo sman-thang is the valley area of the Kali Gandaki river of the maps. The principal city of this district is Mustang (Map 1943, *PRX*, p. 8) or Loh Mantang (Bell's Map, *RIS*, Map V). Hari Ram explored this area in 1873 and states that the Photu Pass (approximately 83°53′-29°27′) was the boundary between Tibet and Nepal (*RIS*, p. 144). *RIS*, Map V, which is based upon Hari Ram's reports, gives many details on the villages of this valley area. In Chinese: Lo-ho-man-tung (羅和曼洞) (*HTT*, Map 50).

[117] The Third Panchen in his Shambha-la'i Lam-yig (folio 20-*a*) gives the name as Gorṣa, and it appears that Lama Btsan-po has adopted that orthography. Gorsha is Gorkha, or also Gurkha, the name of the mountain village in the Nepalese Himalaya, from which come the Gurkhas. For a study on this village, the Gurkhas, and their territorial expansion, see the book *Gorkha* by

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SIR FRANCIS TUKER (published by Constable & Co., London in 1957). Gorkha lies northwest of Katmandu about 45 miles. In Chinese: K'uo-erh-k'a (廓爾喀) (*WTTC*, chüan 6, p. 12-*a*).

[118] Glang-la pass is unidentifiable at present, but may be the pass over the mountains to the northwest of Ljongs-dga, over which a road goes to Tradom of the maps (cf. *RIS*, Map XXI).

[119] Ljongs-dga is the Jongka Dz of Map 1943 and the Jongkha Dzong of Bell's Map. Hari Ram visited it in 1885, and in his brief description of Ljong-dga, he mentions a monastery as being within the fortress, but ho gave no name for it (*RIS*, p. 391). In Chinese: Tsung-k'a (宗喀) (*WTTC*, chüan 3, p. 8-*a*), Jung-k'a (榮哈) (*HTT*, Map 50) and A-li tsung (阿里宗) (*TCI*, p. 2-*a*) for Mnga-ris Ljongs-dga.

[120] The text reads: *btsan rdzong nyis rim can*, which Das translated as "a large fort with a prison attached to it" (*NJRLY*, p. 119). Perhaps Das read *btsan* for *btson* which means "prison". Although the expression *btsan rdzong* does not appear in *Das' Dictionary*, *rdzong-btsan* does; meaning "a strong Jong or fortress" (p. 1003). Since *btsan-rdzong* occurs in *PSJZ* in the sense of fortress (cf. *PSJZ*, p. 160), I have rendered this passage as "a fortress of double (strength)" particularly in view of Hari Ram's description of it. He states: "It is about 400 paces square and is surrounded by a mud and stone wall about 5 feet thick and 20 to 25 feet in height with loop-holes all round. Along the interior of the fort wall and at a height of about 8 feet below its summit a landing is carried to serve as a foothold for the defenders". (*RIS*, p. 391). Hari Ram mentioned the number of shops, houses, and a monastery within the fort, but there was no mention of a *prison*.

[121] Perhaps the monastery within the fort of Ljongs-dga itself, which was mentioned, but left unnamed, by Hari Ram (cf. note 119).

[122] The four *Ru* of Dbus and Gtsang are deployed as follows:

← West		East →	
Ru-lag	*G-yas-ru*	*Dbus-ru*	*G-yon-ru*
(Supplemental Wing)	(Right Wing)	(Center Wing)	(Left Wing)

This division into Wings, or Banners, reflects the military operational divisions of the Mongols, and explains why the *Left* Wing is to the *right*, when it is remembered that the Mongols look *south* to Tibet and the "geographical right" side was to their left. For a detailed discussion on these four Wings, or Banners, see *TPS*, pp. 737-8. The designations of the four given in Das' *Dictionary*, p. 912, do not agree entirely with the accepted divisioning (cf. Gtam-tshogs, folio 115-*b*).

[123] A clause has been omitted from the text, as there is no mention of Dbus being divided into 6 Khri-skor, nor is the divisioning of Dbus mentioned in Tucci's copy. It is obvious from the total of *13* Khri-skor, that the 6 Khri-skor of Dbus are meant to be included.

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[124] The names of these 13 Khri-skor (myriarchies) are:

Dbus: 1) Rgya-ma, 2) 'Bri-gung, 3) Tshal-pa, 4) Thang-po-che, 5) Phag-gru, 6) G-ya-bzang,

Gtsang: 1) Lho and 2) Byang of La-stod, 3) Gur-mo, 4) Chu-mig, 5) Shangs, 6) Zha-lu, (and)

Yar-'brog. (See *TPS*, pp. 251-note 36, 628; *Indo-Tibetica*, Vol. IV, part I, p. 84-ff).

[125] 'Phags-pa Don-yod-lcags-dkyu (Skt: Arya Amoghāṅkuśa), who appears to have been Nepalese, wrote a Lam-yig, which was translated "from the Nepalese" by Rje-btsun Tāranātha. This Lam-yig was used by the Third Panchen Lama as a source when writing his Shambha-la'i Lam-yig (cf. Lam-yig, folio 35-*a*).

[126] This is the region around the Kirong Dzong of Bell's Map and the Kyerong Dz. of Map 1943. The town of Skyid-grong was visited by Pandit Nain Sing in 1866, who called it Kerun Shahr. He stated that the official there, i.e., the Rdzong-dpon, was subject to the authority of the official at Ting-ri Maidan (i.e., Ding-ri). (*RIS*, p. 15). In Chinese: Chi-lung (吉隆) (*HTT*, Map 50), Chi-lung (濟隆) (*TCI*, p. 2-*a*), or Chi-lung (濟嚨) (*WTTC*, chüan 4, p. 17-*a*).

[127] This statue is called 'Phags-pa Wa-ti in *BA* (p. 528). In 1656, rumors of a war with Nepal led the Sde-pa Nor-bu to take this statue to 'Bras-spungs to ensure its safety, and it was later placed in the Potala (*TPS*, pp. 70-1).

[128] Jo-bo mched-bzhi (literally: the 4 Jo-bo brothers) means that this statue is one among four famous statues of Jo-bo in Tibet. Roerich notes that this is "one of the three sacred images of Tibet: Lha-sa'i Jo-bo, Skyi-roṅ-gi Jo-bo, Kho-char Jo-bo" (*BA*, p. 528).

[129] Cf. glossary.

[130] This monastery is reported as having been erected at the place where Ras-pa Zhi-ba-'od, a disciple of Milarepa, had meditated. Later on, it was changed into a Dge-lugs-pa monastery by Kong-po Chab-nag-pa Sangs-rgyas-dpal-'byor, a lama of the Shel-dkar Chos-sde monastery. He established a new school there and gave it this name (*VSP*, folio 216-*b*).

[131] Rnam-'dren Bu-ram-shing-pa (Skt: Vināyaka Ikṣvāku), i.e., the Gautama Buddha. See *BA*, pp. 8-9, for legends on the origin of this name, etc.

[132] Sam-khu is the Sankhu of a Map of Nepal, published by Malhipur Branch Press (no date), scale 1 in. = 12 $^1/_2$ miles, located northeast of Kathmandu on the Kathmandu-Nyalam road.

[133] Nai-ya-ko-ṭa is the Naiakot of *RIS*, Map XXI (Hari Ram) and the Nawākot of Map 1943, located about 20 miles northwest of Kathmandu. *Na-kwa* was the original Newari name for Nawākot.

[134] This is the Nyalam Dzong of Map 1943 and on *RIS*, Map III (Hari Ram), the length of the Bhotia Kosia river valley north of latitude 28° is marked Nilam. The text states that this region (yul) is known as Nya-lam-nya-nang; however, Petech says: "gNa'-naṅ . . . Its capital is Kuti (Ñe-lam)",

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(PETECH, p. 21). In Chinese: Ni-ya-la-mu-tsung (尼牙拉木宗) (*TCI*, p. 2-*a*), and Nieh-la-mu (聶拉木) (*HTT*-50).

135) There appear to be two traditions as to the year of Milarepa's birth. The *BA* states he was born in the year Iron-Male-Dragon (1040 A.D.) (*BA*, p. 427). Waddell gives the birth year as 1038 (... two years must be added to this figure, since the dates used by Waddell are based on Atiśa's arrival in Mnga-ris in 1040 A.D. instead of 1042). On the other hand, Evans-Wentz gives his birth in the Male-Water-Dragon year (i.e., A.D. 1052) (EVANS-WENTZ, *op. cit.*, p. 52), and this date is confirmed in my xylograph of Milarepa's biography (folio 10-*a*). Furthemore, *BA* gives the date of his death in 1123 A.D., while Evans-Wentz has 1135 (EVANS-WENTZ, *op. cit.*, 273). As to Milarepa's birthplace, Evans-Wentz gives it as Kyanga-tsa (*ibid.*, p. 52) and Waddell as Kya-ngan-tsa (p. 65-note 5), whereas, *BA* has Ko-ron-sa (p. 427). There is a brief summary of his life in the *BA* with some variations from his *Rnam-thar* (BA, pp. 427-36), and a snyopsis in Waddell (p. 65-note 5). Also see, EVANS-WENTZ, *op. cit.*, which is a translation of the Mi-la-ras-pa'i-rnam-thar.

136) Rwa Lotsāva Rdo-rje-grags was born at Snye-nam snang-yul, according to the *BA*. He was responsible for having Bsam-yas monastery restored after the fire of 986 A.D. For details of his life and the lineage of his disciples, see *BA*, pp. 374-9.

137) Gung-thang: in Chinese: Kung-t'ang (公塘) (ZACH, p. 115).

138) Grod-pa-phug: unidentified.

139) Chu-bar is the place where Milarepa is said to have died, (see EVANS-WENTZ, *op. cit.*, pp. 269-73).

140) 'Phel-rgyas-gling: unidentified.

141) The monastery of Dar-rgyas-gling was founded in the Wood-Bird year of the 11th cycle (i.e., 1645 A.D.) by Sog-po Blo-bzang-chos-'phel and Lcags-pa-ba Thun-mong (*VSP*, folio 211-*b*). This is the Thakialing of *RIS*, Map III and Bell's Map, located not too far north of Nilam Dzong (Nya-lam rdzong). In Chinese: Ta-erh-chieh-ling (達爾結嶺) (*WTTC*, chüan 3, p. 8-*a*).

142) The Tshe-ring mched-lnga (Five Long-lived Sisters) are mountain goddesses supposed to dwell on Jo-mo-gangs-dkar, or on La-phyi-gangs. Their common names are Bkra-shis tshe-ring-ma, whose color is white; Mthing-gi-zhal bzang-ma, who is blue; Mi-g-yo blo bzang-ma, who is yellow; Cod-pan-mgrin bzang-ma, who is red; and Gtad-dkar-'gro bzang-ma, who is green. For a detailed discussion on these five, their various names, and descriptions, see *ODT*, pp. 177-81.

143) In regard to "bla-mtsho", this refers to the belief in *bla-gnas*. There is the belief that every individual, a family, or even a country as a whole, has a *bla* ("life-power"), and this *bla* is embodied in a certain place or thing, which is called a Bla-gnas (place of the life-power). The individual, family, or nation suffers directly when the *bla-gnas* is damaged or destroyed. For example, if an individual's "bla-mtsho" dries up, the individual will

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die, or be seriously endangered. There are bla-ri ("life-power" mountains), bla-mtsho ("life-power" lakes), bla-shing ("life-power" trees), etc. For a more detailed discussion on this belief, see *ODT*, pp. 481-3.

[144] Skyems-mtsho does not appear on the maps as the name of any lake; however, the following facts concerning this lake tend to substantiate its identification as the Tsomotretung of the maps. The text states: 1) that Skyems-mtsho lies northward from the (five) lakes of the Tshe-ring mched-lnga, which in turn are near Jo-mo-gangs-dkar (Mt. Everest); 2) that it is one among the four great lakes of the Terrific Deities, implying that it is a large lake, since the other three lakes are Tengri Nor, Yamdrok Tso, and Kokonor or else Mtsho-lha-mo (see note 537) (Cf. following note), and 3) *Skyems* means "thirst, or drink". Now, the only lake of any size which lies north and yet not too far from Mt. Everest is the Tsomotretung of the maps, situated some 80 miles northeast of Mt. Everest. Tsomotretung, in Tibetan orthography: Mtsho-mo-dre-btung, means "the mule drink lake", and the relation of *Skyems* (drink) and *btung* (drink) is too suggestive to require elaboration. Furthermore, Mtsho-mo-dre btung lies within 5 miles of Gting-skyes rdzong; yet, when discussing Gting-skyes (cf. p. 75), no mention of Mtsho-mo-dre-btung lake is made in the text. It seems unlikely that Lama Btsan-po would have overlooked a lake the size of this one, so it may well be that he did not name it there since he had already mentioned it earlier. Consequently, I identify Skyems-mtsho as the Tsomotretung Tso of Bell's Map, Tsomo Tretung of Map 1943, and in Chinese: Tso-mu-ch'e-tung ch'ih (左穆車東池) (*HTT*, Map 51).

[145] The text reads "... drag po'i mtsho chen bzhi'i nang tshan ..." (cf. p. 12 of text). This appellation is reserved for four large lakes which are considered to be the residence of *drag-po*, or Terrific Deities. Although the text refers to four lakes thus desginated, it actually mentions only three, i.e., Skyems-mtsho, Gnam-mtsho-phyug-mo, and Yar-'brog g-yu-mtsho. The fourth one may well be Mtsho-sngon, which is the residence of the terrific deity Khri-gshog-rgyal-mo (cf. note 821); however, it could be Mtsho-lha-mo (cf. note 537) which is the bla-mtsho of Dpal-ldan-lha-mo Ka-li-de-wi, but on the other hand, this lake is so small that it appears only on the most detailed maps. In view of this, Mtsho-sngon (Kokonor) may be considered the fourth lake, until further research can establish definitely the name of the remaining "great lake of the terrific deities".

[146] Petech has identified this Ri-bo bkrag-bzang with the Ri-bo Bkra-bzang which *MBG* places on the north side of the Tsang-po to the west of Ngam-ring, and states it is the Trasang of the maps. (See *MBG*, p. 153-note 539). However, our text states that Ri-bo-bkrag-bzang is also north of the five lakes of the Tshe-ring-mched-lnga, which unfortunately are still unidentified as to location. But, they are near Mt. Everest, and our text discusses Nya-lam both before Ri-bo bkrag-bzang is mentioned, and reverts to Nya-lam immediately afterwards, so Ri-bo bkrag-bzang must lies in a region east of Nya-lam and north of Mount Everest. Furthermore, the text mentions Lha-lcam Man-dha-ra-ba

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(cf. note 148) in conjunction with Ri-bo bkrag-bzang. She was the Indian wife of Padma-Sambhava and accompanied him on his journey to Tibet. It is apparent that they passed through the Nya-lam region since Padma-Sambhava visited Gung-thang-la just north of Nya-lam (cf. translation, p. 67). I have found no reference stating that he journeyed west of Ngam-ring (where *MBG* places its Ri-bo Bkra-bzang), which is some hundred miles away, and if our Ri-bo bkrag-bzang was west of Ngam-ring, would not Lama Btsan-po have mentioned it when discussing Ngam-ring? (cf. pp. 69-70 of translation). In view of these findings, I identify Ri-bo bkrag-bzang (of our text) as the Tazang of Bell's Map, 28 miles east of Nilam Dzong (Nya-lam rdzong).

147) In regard to "pantaloon", Das' translation reads: "footmarks" (*NJRLY*, p. 119). The text reads *zhabs-dor*.

Now, *zhabs*, though honorific for "foot", when compounded can mean "to do with the foot, or part below", and in *zhabs-ma* it means "a woman's under-drawers". But particularly, *dor* does not mean "marks", or prints; but means "drawers, trousers, pantaloon" (dor-ma). Although not found in the usual dictionaries, *zhabs-dor* does occur in BELL'S *English Tibetan Colloquial Dictionary*, page 350, as the Tibetan for: pantaloons (honorific).

148) This is the Indian Princess named Mandāravā Kumāri Devi, who was one of the two wives of Padma-Shambhava and accompanied him throughout his travels in Tibet. See *TPS*, p. 695-note 336, WADDELL, p. 382. Padma-Sambhava is often depicted with Princess Mandāravā and Ye-shes-'tsho-rgyal, his Tibetan wife. See RIBBACH, *Vier Bilder des Padmasambhava*, Mitteilungen aus dem Museum für Völkerkunde in Hamburg, Hamburg, 1917.

149) Gung-thang-la is the Thung La of Das' Map and the Thung P. of Bell's Map and *RIS*, Map III. In Chinese: Kung-t'ang-la (公 塘 拉) (ZACH, p. 115), or T'ung-la shan (通 拉 山) (*HTT*, Map 50).

150) Originally these 12 goddesses were known as Brtan-ma, but after they were subdued by Padma-Sambhava and appointed Bstan-srung-ma (i.e., Guardians of the Buddhist teaching), they became known as Bstan-ma. For a complete discussion on these 12 Bstan-ma, their various names, attributes, and descriptions, see *ODT*, pp. 181-98. See also *TPS*, pp. 728-9.

151) Padma-Sambhava, who was one of the first propagators of Buddhism in Tibet, was born in Uḍḍiyāṇa (Tib. U-rgyan), the region now called Swat. He came to Tibet during the time of King Khri-srong-lde-btsan, and founded the monastery of Bsam-yas (cf. note 491). He is honored as the founder of the Rnying-ma-pa sect, and frequently referred to in Tibetan writings simply as "ston-pa" (Skt: praṇetā) or "slob-dpon" (Skt: acārya). For details on his life according to traditions, see ELIOT, *op. cit.*, p. 348-ff, WADDELL, pp. 380-2, and pp. 382-4, BELL, pp. 17, 37-9, and *PMKP*, folio 110-*a*.

152) This district is the Tingri of the maps, and its administrative headquarters is at Tingri Dzong (Ding-ri-rdzong). A brief description of this rdzong by Hari Ram is given in *RIS*, p. 388. In Chinese: Ting-jih (定 日) (*WTTC*, chüan 4, p. 16-*a*).

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[153] Dam-pa Sangs-rgyas was the founder of the Zhi-byed-pa Tantric doctrine. He was born in the province of Carasiṃha in Southern India, and spent many years meditating at various places. *BA* states he visited Tibet on five different occasions. He died in Ding-ri in the year 1117 A.D. (*TPS*, p. 92). A brief summary of his life is given in *BA*, pp. 867-72, and pp. 867-979, subtitled Book XII, is devoted to the lineages of the Zhi-byed school. Also WADDELL, p. 74.

[154] Hari-Ram, who visited Ding-ri in 1885-6, reported that in the stone fort (i.e., the Rdzong) which is on a hill 300 feet high and just north of the village, besides the Daipon (i.e., mda-dpon), there were 40 Chinese military officers, who were in command of 500 Tibetan soldiers (*RIS*, pp. 388-9).

[155] There is no mention of a Bkra-shis-rdzong in Hari Ram's reports of his exploration of this area in 1871, nor does such a name appear on the maps. This area is marked She-kar Dzong on his map. (*RIS*, Map III) and Shekar Dzong on Bell's Map. From our text, it appears that Bkra-shis-rdzong is the name of a larger region, in which the fortress called Shel-dkar-rdo-rje'i-rdzong is situated (cf. note 157).

[156] See note 120 for the discussion on the meaning of *btsan-rdzong*.

[157] This is the Shekar Dzong of Bell's Map and *RIS*, Map III. According to Hari Ram, the Gurkhas advanced as this point when they invaded Tibet in 1854 (*RIS*, p. 118). In Chinese: Hsieh-ka-erh (協噶爾) (*HTT*, Map 50).

[158] Shel-dkar-chos-sde is unidentifiable at the present time, except for the obvious fact that it is in or near the Shekar Dzong of the maps.

[159] This is the Sakya Gompa of Bell's Map and the Sakya of Das' Route Map. The Sa-skya monastery was founded in the year 1073 by 'Khon Dkon-mchog-rgyal-po, when he was forty years old (cf. note 161). For a brief history of the Sa-skya and a general description of the monastery, see *JLCT*, pp. 238-42 and for information on its chapels, frescoes, etc., see *TPS*, pp. 172-6. For additional data, see ELIOT, *op. cit.*, p. 354-ff, *WTTC*, chüan 6, pp. 22-*a* to 22-*b*, and WADDELL, p. 274. In Chinese: Sa-chia (薩迦) (*WTTC*, loc. cit., *HTT*, Map 50).

[160] This " White Hall of Worship " is a huge building consisting of seven storeys and it has a spacious assembly hall (WADDELL, p. 274).

[161] 'Khon Dkon-mchog-rgyal-po, whose dates are 1034-1102, was the founder of the Sa-skya monastery. On the legendary origin of the 'Khon family see *BA*, p. 210. On the lineage of the Sa-skya-pa, see *TPS*, pp. 625-9, *BA*, pp. 210-8.

[162] Bdag-chen Rin-po-che is the title of the head Lama of the Sa-skya-pa school (*TOC*).

[163] Kha'u-brag Rdzong is the same as Kha'u-skyed-lhas and contains a large statue of Dpal mgon-zhal-bzhi. It is east of Sa-skya, but so far its exact location is not known (*MBG*, p. 151-note 508).

[164] According to the Sa-skya Guide, there were two Gnam Kha'u-pa brothers, who were disciples of Gnyan Lotsāva, and they are credited with start-

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ing the worship of the Mgon-po-zhal-bzhi at this place (*MBG*, p. 151, note 509).

[165] For details on the names and descriptions of eight forms of this Four-faced Mgon-po, see *ODT*, pp. 60-3, and *TPS*, pp. 589-90.

[166] On *bla-rdo* (" life-power " rocks) see note 143.

[167] Perhaps these " Stod-hor " are related to the Stod-hor of Western Tibet, whose soldiers were led by the 'Bri-gung-pa against the Sa-skya-pa. Cf. note 170.

[168] An-ci-yān: unidentified.

[169] The 'Bri-gung-pa is a sub-sect of the Bka-brgyud-pa, which takes its name from a monastery northeast of Lhasa (see note 469).

[170] This conflict is mentioned in some detail in the Gtam-gyi-tshogs-theg-pa'i-rgya-mtsho zhes-bya-ba bzhugs-so, where it says:

" Formerly, the elder brother of the King Se-chen (i.e., Khubilai Khan) named Hu-la-hu, not receiving the throne, led away the hundred-thousand troops given to him as his share, and he established his headquarters in Stod (i.e., Western Tibet, and these became known as Stod-hor, while (those Mongols) in China became known as Smad-hor. Not long after establishing (his head-quarters in Western Tibet), the two (sects) Sa-skya and 'Bri-gung were acting like owls and crows (i.e., quarrelling), and the Dbon-po of 'Bri-gung led the Hor army against the Sa-skya. The Chinese army commander (dmag-dpon) called Thi-mur-bho-kha (*PSJZ*, p. 161: Ti-mur-bho-kha, *TPS*, p. 16: Tämür buqa) and the Chief-commander (dpon-chen) Ang-len (of the Sa-skyas) taking command of the armies of the 13 Khri-skor of Tibet, delivered a strategic defeat to the Stod-hor on the Dpal-mo-dpal-thang (*TPS*, p. 16: Dpal-mo-thang). They brought back two mule-loads of ears, one from each (victim), and the heads and hands of some of the chieftains (gtso-bo). Rin-chen, the son of Hu-la-hu (*TPS*, p. 16: the chief of the Hor stod, the hierarch Rin-chen of 'Bri-gung) and the 'Bri-gung Dbon-po (*TPS*, p. 16: Sgom-chen 'Bri-gung-pa) were taken prisoners and led back to Sa-skya. Later on, in accordance with an order of the Chinese, the son of Hu-la-hu was set free, and the Sgom-pa Dbon-po was taken behind Dpon-po-ri and his heart removed and mixed with his blood ". (Gtam-tshogs, folio 37-*b*). To this account is to be added the information " In the Iron-Tiger year (1290), they (i.e., the Sa-skya-pa) burned the temple of 'Bri-gung " (*PSJZ*, p. 161). Das' translation states that this army from Western Tibet was under " Hasri Khan, the Lalo chief of Kasgar " (*NJRLY*, p. 120): however, this translation is not warranted by the text, since grammatically, the words " ha shri har ", do not indicate anything but the name of the army (cf. kla klo ka sī kā ra te ha shri har du grags pa'i dmag bskul ba, folio 63-*b*) Furthermore, there is no mention of a commander named " Ha-shri-har " in *BA*, *TPS*, *PSJZ*, or Gtam-tshogs.

[171] Concerning these skulls and hands, see note 170.

[172] This event is indeed *mentioned slightly* in the Deb-ther-sngon-po: see *BA*, pp. 216-7. On the Deb-ther-sngon-po (*The Blue Annals*) and its author Gzhon-nu-dpal, the Lotsāva of 'Gos (1392-1481), see the introduction to the *BA*, which is a translation of the entire Tibetan text.

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173) Rong-shar: unidentified.

174) Chu-'dus: unidentified.

175) Mtshor-gor: unidentified.

176) The area around the fortress marked Lhatse Dzong on Bell's Map and Map 1943. It was visited in 1865 by Pandit Nain Singh, who called it Janglāche (i.e., Byang lha-rtse) (*RIS*, p. 3). He said it had a fine monastery and a fort, which is called a " khar " (i.e., mkhar) in those parts. This is the Jan-lache of Waddell (p. 272). (Also see *JLCT*, p. 209). In Chinese: Chang-la-tse (章拉則) (*TCI*, p. 2-*a*).

177) Ngam-ring rdzong occupies the area on the left bank of the Tsang-po opposite Lha-rtse and Phun-tshogs-gling, and the headquarters of the Rdzong-dpon are at the village of Ngam-ring (*RIS*, p. 17), which is near the southeast corner of Ngam-ring mtsho (the Nigap-ring-tso of Map 1943, and the Ngap-ring-khyim L. of *RIS*, Map I) (cf. PETECH, p. 52). In Chinese: Chang-a-pu-lin (章阿布林) (*TCI*, p. 2-*a*).

178) This is the Pindzoling of Map 1943 and Bell's Map. The village contains a monastery and the Tsang-po is spanned there by an iron-chain and rope bridge (*RIS*, p. 17). In Chinese: Ka-erh-tan p'eng-su-k'o-ling (噶爾靼朋蘇克嶺) (FUCHS, p. 332).

179) This is the name of the court of the Panchen Lama and hence implies the Government of Gtsang. Cf. *JLCT*, p. 160.

180) This image of Maitreya was dedicated by Khro-phu Lotsāva in the year 1212 (*TPS*, p. 179), and it is mentioned several times in *BA* (pp. 600, 709, 710, 1034, and 1070).

181) Khro-phu Lotsāva Byams-pa-dpal was born in 1173 and died in 1225. For some details of his life and works, see *BA*, pp. 708-10.

182) This *mchod-rten* is near Lha-rtse. It was built with the aid of the asectic Thang-stong (Thang-ston in *TPS*) rgyal-po, by a Sa-skya-pa abbot, the Slob-dpon-chen Bsod-nams bkra-shis (1352-1417), in the second half of the 14th century. For a description and discussion of this *mchod-rten*, see *TPS*, pp. 179-85. In regard to the orthography of the name " Thang-stong ", the uncorrected text read: *thang-ston-pa*, but was correct in red to read: *thang-stong-pa*. It is Thang-tong gyal-po in *JLCT* (p. 143) and Th'aṅ-toṅ rGyal-po in WADDELL (p. 385); but, as mentioned above, it is Thang-ston in *TPS*. Thang-stong rgyal-po's dates are 1385-1464 (*TPS*, p. 163).

183) Si-tu Rnam-rgyal-grags-pa: a Phag-mo-gru ruler (cf. *TPS* index).

184) Ngam-ring chos-sde was founded by Byang-pa Ta'i-dbang-pa according to *BA* (p. 778), but according to the *Re'u-mig*, it was founded in 1225 by Stag-rtse-la rgyab-pa Shākya seng-ge and was restored in 1354 by Ta'i-dben Blo-gros-rgyal-mtshan (born 1332) f. *MBG*, pp. 152-3 note 536). This is the Namring (*sic*!) monastery mentioned by Das (*JLCT*, p. 209), and also the Chamnamrin (*sic*!) mentioned by WADDELL (p. 274), which he has confused with the Rnam-gling of the Shangs valley to the north of Shigatse.

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185) Phun-tshogs-gling is the general name given to the many chapels which formed the stronghold of the Jo-nang-pa sect. Tāranātha (i.e., Kun-dga-snying-po, born 1575) was responsible for having it restored. For details on the chapels, art-work, etc., see *TPS*, pp. 196-200. Also see *MBG*, p. 154-5, notes 560,561, *JLCT*, p. 209, WADDELL, p. 274. In Chinese: P'eng-ts'o-ling (彭錯嶺) (*WTTC*, chüan 4, p. 15-*b*) P'en-su-k'o-ling (盆蘇克靈) (*TCI*, p. 2-*a*), and cf. note 178.

186) Kun-mkhyen Jo-mo-nang-pa Shes-rab-rgyal-mtshan was born in 1292 and died in 1361. For a synopsis of his life and works, see *BA*, pp. 775-7. On the Jo-nang-pa school, see *TPS*, p. 92 and *MGB*, p. 155-note 562.

187) Chos-lung byang-rtse: unidentified.

188) Ra-ba is Rwa Lotsāva Rdo-rje grags-pa. See note 136.

189) Sgrol-mgon-pa: unidentified.

190) Zhal-ngo was the title of the rulers of Shigatse before the rise of central authority in Lhasa (*TOC*).

191) Thams-cad-mkhyen-pa Sil-gnon: unidentified.

192) Bzhad-pa-rtsal: unidentified.

193) Ṭa-pi bantu-dzi-sa-ka = Skt: tapa (?), which means "fiery, or troublesome", and *bandhujivaka*, the name of a deep-red flower; and Ka-dam-pa'i-me-tog: = Skt: kadamba-puṣpa, the orange-colored, fragrant blossom of the Kadamba tree. This passage means that those *red* sect monasteries were converted to the Dge-lugs-pa, or "Yellow" sect, and the monks thereupon wore the orange, or saffron-colored, hats.

194) Mi'i-dbang-po Bud-dha-sta-ra: unidentified.

195) 'Jam-dbyangs Dge-ba'i-bshes-gnyen: unidentified.

196) Wa-ra'i phe-ke is not found in any dictionaries or works consulted so far. Prof. Tucci suggests that it be translated literally as "the dust of the fox and goat", since it probably refers to some proverb unknown at present.

197) Sangs-rgyam (*sic!*)-pa occurs in *PSJZ* (cf. p. 165-footnote) as an abbreviation for Sangs-rgyas-rgya-mtsho, i.e., the Sde-srid from 1679 to 1705 A.D.

198) Sbo-shog Thu Hung-tha'i-ji = Qōśot Thu (?) Hung-ta'i-ji. Hung-ta'i-ji is a title, called Huang-t'ai-tzu (皇太子) in Chinese (Cf. *TPS*, p. 256-note 124). It is difficult to identify this particular man. From the text, it appears that this man was considered to have been in agreement with Sangs-rgyas rgya-mtsho, so this rules out the Qōśot Lha-bzang Khan. On the other hand, *PSJZ* states that the King of the Hor G-yon-ru Dga-ldan Hung-ta'i je (= ji) warned Lha-bzang Khan against acting against the Dge-lugs-pa, and this warning going unheeded, he led an army into Tibet in the Fire-Hen year (i.e., 1717) and defeated Lha-bzang. This Hung-t'ai-ji is Dzungarian and not a Qōśot. Further research will be necessary to provide a satisfactory identification.

199) The "Bod kyi rgyal po" (ruler of Tibet) here evidently refers to the Sde-srid Sangs-rgyas rgya-mtsho. This passage refers to the split in interests

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between Sangs-rgyas rgya-mtsho on the one hand, and Lha-bzang Khan, who was supported by the Emperor K'ang-hsi, on the other.

200) This is the large monastery near the city of Shigatse, which is the seat of the Panchen Lamas, and which is known in western sources as Tashilhumpo. According to the *VSP* (folio 192-*b*) it was founded by Panchen Dge-'dun-grub-pa, but *BA* states it was built by the scholar Shes-rab seng-ge and his disciple Dge-'dun-grub (*BA*, p. 339). It was built in the year 1447 A.D. (*TPS*, p. 30). This great monastery contained three *grwa-tshang*. They were, in the order of their founding: Shar-rtse-gra-tshang, Dkyil-khang-gra-tshang, and Thos-bsam-gling-gyi-gra-tshang (*VSP*, folio 196-*a*). For descriptions, see *LAB*, pp. 155-7, *JLCT*, pp. 45-68, WADDELL, pp. 231 and 270-2, *RIS*, pp. 17-8; and *WTTC*, chüan 6, p. 22-*a*, where Dge-'dun-grub-pa (Ken-pao-tun-chu-pa 根報敦珠巴) is credited as founder. In Chinese: Cha-shih-lun-pu (札什倫布) (*WTTC*; *HTT*, Map 50), Cha-shih-lu-mu-pu (札什魯穆布) (*TCI*, p. 7-*b*).

201) Dge-'dun-grub-pa, disciple and nephew of Tsong-kha-pa, is honored as being the first Dalai Lama, although this title was not created until 1578 A.D. (cf. note 359). His dates are 1391-1475 according to BELL (pp. 101, 106) and WADDELL (p. 233), but they are given as 1391-1474 in *TPS* (cf. *Genealogical Tables*, Vol. II). Dge-'dun-grub-pa is credited with founding Bkra-shis-lhun-po monastery (see note 200), and his tomb is located there. For a short synopsis of his life according to his biography, see BELL, pp. 101-6.

202) Amitābha is the fourth Dhyāni-Buddha, called 'Od-dpag-med in Tibetan, who resides in the western paradise Sukhāvatī (Tib. Bde-ba-can). See ELIOT, *op. cit.*, Vol. III, p. 219-ff, WADDELL, pp. 349-52.

203) The text reads " mi'i gar gyis rnam par rol pa ", which literally means " to assume an appearance by means of the gestures of a human ", i.e., to act on the stage of human existence—an incarnation (*TOC*).

204) The Panchen Lama is more commonly referred to in western writings as the Tashi Lama; a designation unknown to the Tibetans and which is inappropriate (see BELL, p. 105-note 1). Until the time of the Fifth Dalai Lama (cf. note 378), the succession of the head of Tashilhunpo (Bkra-shis-lhun-po) was merely from abbot to abbot, but in recognition for his services, the Fifth Dalai placed his teacher Blo-bzang Chos-kyi rgyal-mtshan on the abbot's seat and declared him to be the incarnation (nirmāṇa-kāya) of Amitābha, a contention supported by *gter-ma* (*TPS*, p. 73). It was appropriate that the Fifth Dalai, the nirmāṇa-kāya of Avalokiteśvara, should declare Blo-bzang Chos-kyi-rgyal-mtshan, who had been his teacher and advisor, to be the nirmāṇa-kāya of Amitābha, since Amitābha is the spiritual " father " of the Bodhisattva Avalokiteśvara. Waddell gives a list of the Panchen Lamas (p. 236), but his dates must be used with caution.

205) The term *nang-rten* (inner-receptacles) is applied to the particularly sacred objects in monasteries, which are only shown to special visitors. The occasion calls for lighting the lamps and a money contribution to the maintenance of the monastery (*LAB*, p. 111).

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[206] For descriptions of the tombs of the Panchen Lamas at Tashilhunpo, see HEDIN, chapter XXVI, Vol. 1, pp. 329-39.

[208] This is the Konkialing of Pandit Nain Singh's report (*RIS*, p. 18) and the Kun Kyabling palace of Lama Ugyen Gyatso (*RIS*, p. 343). It lies three-fourths of a mile to the northeast of Shigatse, on the left bank of the Nyang Chu river, and is the residence of the Panchen Lama (*JLCT*, p. 57-note). This palace was reportedly destroyed when the Nyang Chu flooded in 1954.

[209] Sde-pa Gtsang-pa is the title given to the Gtsang ruler Kar-ma bstan-skyong, who ruled in Shigatse from 1620 until 1642, when he was killed by the soldiers of Guśri Khan. In 1565, Zhing-bshag Kar-ma Tshe-brtan conquered the fief of Bsam-grub-rtse, which marked the end of Phag-mo-gru power in Gtsang and the beginning of the power wielded by the rulers of Shigatse, which increased to the point where they controlled most of Gtsang and Dbus. The rulers of Gtsang supported the Kar-ma-pa sect, which was in open rivalry with the Dge-lugs-pa. The power of the Gtsang rulers increased until Kar-ma bstan-skyong was virtually king of Dbus and Gtsang. In compliance with a request made by the Dge-lugs-pa, Guśri Khan led his army into Tibet and killed Kar-ma bstan-skyong, and then bestowed temporal rulership of Tibet to Ngag-dbang Blo-bzang rgya-mtsho, the Great Fifth Dalai Lama (cf. note 378). For a study on this period, see *TPS*, pp. 39-66.

[210] The fief of Bsam-grub-rtse lies in the valley area of the Nyang Chu where it enters the Tsang-po, and Shigatse (Gzhis-ka-rtse) is the chief town, which contains the fortress of the former rulers of Gtsang discussed in note 209. For descriptions of Shigatse, see *LAB*, p. 153-ff, *JLCT*, pp. 51-2, *RIS*, p. 18, and HEDIN, Chapter XXX. In Chinese: Jih-ka-tsa (日噶雜) (FUCHS, p. 333), Jih-k'a-tse (日喀則) (*TCI*, p. 2-*a*; *HTT*, Map 50).

[211] This monastery was founded by Pan-chen Bzang-po bkra-shis-pa, the second abbot (khri-thog) of Tashilunpo (Bkra-shis-lhun-po) (*VSP*, folio 196-*b*).

[212] This monastery was founded in the Water-female-bird year (i.e., 1153) by the Bka-gdams-pa Kalyāṇa-mitra Gtum-ston Blo-gros-grags (*VSP*, folio 208-*b*) For the lineage of the abbots of Narthang, see *BA*, pp. 282-3 or *PSJZ*, p. 329. For a description of Narthang's temples, art works, etc., see *TPS*, pp. 186-9. Snar-thang is the Netang of Bell's Map. In Chinese: La-erh-t'ang (拉爾塘) (*WTTC*, chüan 4, p. 15-*b*), Na-erh-t'ang (納爾塘) (*TCI*, p. 7-*b*), Na-le-t'ang (那勒湯) (FUCHS, p. 33).

[213] These woodblocks were prepared under the direction of Pho-lha-nas (1689-1747), the Regent of Tibet from 1728 to 1747 (*LAB*, p. 63), and were carved between 1730 and 1742 (*MBG*, p. 145-note 458).

[214] This is the area around the *rdzong* called Penam Dzong on the maps. See *JLCT*, pp. 74-5 and *LAB*, p. 153. In Chinese: Pai-na-mu (拜納穆), Pai-lang (白浪) (*WTTC*, chüan 4, p. 15-*a*), Pai-na-mu (拜納木), (*TCI*, p. 2-*b*), or Pai-na-mu (拜那母) (FUCHS, p. 333).

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[215] Zha-lu is located in the upper part of a plateau south of Chuta Chyang-ma, which stands above the junction of the Shalu and Nyang chu rivers (*JLCT*, p. 72). It is marked in this location on *RIS*, Map XIX (Lama Ugyen Gyatso). Cf. Das' Route Map. It was at this temple that Bu-ston meditated, composed writings, and died (*TPS*, p. 91). Zhalu was built in the first half of the 14th century by Sku-zhang Grags-pa-rgyal-mtshan, who is also called Zha-lu Rin-po-che Grags-pa-rgyal-mtshan (*BA*, p. 590), and also called Zha-lu Sku-zhang-pa (*BA*, p. 750). The central temple is called Gser-khang and is divided into two storeys. The lower one is called Tshogs-khang, the upper Yum-chen-mo'i lha-khang. For a description of its Chinese architectural design and art objects, see *TPS*, pp. 177-8. In Chinese: She-lu (舍魯) (Fuchs, p. 333).

[216] Zhwa-lu ri-phug is a hermitage in the mountains northwest of Zhwa-lu gser-khang (see *MBG*, p. 143-note 429, *TPS*, p. 169). In Chinese: She-lu-p'u (舍魯普) (Fuchs, p. 333).

[217] Tai Si-tu Rab-brtan-kun-bzang 'phags-pa (1389-1442) was responsible for having many temples constructed. For a biography of this man, see *Indo-Tibetica*, Vol. IV, part 1, p. 79-ff. Also see *TPS*, pp. 665-8.

[218] This is the Gyantse of the maps. Das describes the palace as standing on a hill some 500 feet above the town and states that it was built by Choi-gyal rabtan (Chos-rgyal rab-brtan). For description on Rgyal-rtse, see *LAB*, pp. 38-42, *JLCT*, pp. 84-8. In Chinese: Chiang-tse (將則) (Fuchs, p. 333), Chi-yang-tse (李陽則) (*TCI*, p. 2-*a*).

[219] This is a particular form of architecture, for the details of which, see *Indo-Tibetica*, Vol. I. This *mchod-rten* is described by Das as consisting of nine storeys and measuring about 100 to 120 feet in height, its dome is covered with gilded copper plates, and the base is 50 paces square. Inside the *mchod-rten*, there are innumerable niches filled with images of Buddhas and saints, and there is a statue of Chos-rgyal Rab-brtan on the first floor. For further details, see *JLCT*, pp. 88-9, and *LAB*, p. 41. According to the Gyantse Chronicles, Si-tu Rab-brtan built this *mchod-rten* circa 1440 A.D. (*TPS*, p. 666).

[220] This monastery is called Dpal 'khor sde in the Gyantse Chronicles (*TPS*, p. 666) and Dpal-'khor-bde-chen of Nyang-stod in *VSP*, where it says that it was founded by Rab-brtan-kun-bzang-'phags, the ruler of Rgyal-mkhar-rtse, and Mkhas-grub Chos-rje Dge-ldan-legs-dpal-bzang-po, who acted as patron and chaplain (respectively) (*VSP*, folio 197-*b*). For descriptions, see *JLCT* (pp. 90-1), *LAB* (p. 41), Waddell (p. 278). In Chinese: Pan-ku-erh-ch'ü-ti ssu (班古爾曲底寺) (*WTTC*, chüan 6, p. 9-*b*).

[221] A monastery may have one or more *grwa-tshang*, or " colleges ", and each one has its own abbot. The monks are grouped according to their nationalities, or native provinces, and each grwa-tshang has its own sleeping and eating quarters, called Khams-tshan; whereas, the assembly hall, called Tshogs-chen lha-khang, or also 'Du-khang, is common to all the grwa-tshang (Waddell, pp. 188-9).

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222) The followers of Bu-ston are called the Zhwa-lu-pa and their doctrine lies between the Bka-gdams-pa and the Sa-skya-pa (*TPS*, p. 91).

223) Chos-sde Bde-ba-can: unidentified.

224) The text for this passage reads: " ri'i khar chags pa ", which Das translated as " belonging to Ri-khor-chhosga " (*NJRLY*, p. 121),

225) *Pha-gzhis* is the term applied to the estates which belong to nobles and are handed down from generation to generation. In addition, there are *Gzhung-gzhis*, which are the State lands and comprise the 53 *rdzong* divisions, each under a Rdzong-dpon, and 123 sub-divisions, each under a Rdzong-gnyer; and *Blon-gzhis*, which are estates set aside for the maintenance of the ministers, who receive no other salary. See *JLCT*, pp. 174, 182, and *TPS*, p. 691-note 183.

226) Zhabs-pad Rdo-ring-pa: unidentified.

227) Mnga-bdag-myang-ral, whose real name was Nyi-ma-'od-zer, was one of the two most famous Gter-ston of the Rnying-ma-pas, the other being Guru Chos-dbang (*BA*, p. 445).

228) There were two periods during which the doctrine was spread in Tibet. *Snga-dar*, the " former spread " began with the period of the Early Kings and lasted until the persecution of the doctrine by Glang-dar-ma. *Phyi-dar*, the " later spread ", began with the arrival of Atiśa in Mnga-ris and the subsequent renaissance of Buddhism in Tibet. For a discussion on *gter-ma*, their origin and function, see Das, *JASB*, No. I-1182, pp. 13-4.

229) The Gtsang Rong valley is that one which is formed by the Rong chu (Rang on *RIS*, Map XIX), which rises in the mountains just west of Lake Yamdrok Tso, between the *rdzong* of Pede (Dpal-sde) and Nagartse (Sna-dkar-rtse) of Map 1943, and flows westwardly, entering the Tsang-po at approximately 89°50′ of longitude.

230) This man was a disciple of Dge-'dun-rgya-mtsho. His dates are 1505-1566 (*TPS*, p. 131).

231) Perhaps this is the En-gon of *RIS*, Map XIX, which is located almost due east of Shigatse about 18 miles.

232) *Gtsug* stands for *gtsug-tor* (Skt: uṣṇīṣa), i.e., the flame-shaped hair tuft on the crown of the Buddha's head. *'Khyil* stands for Bdud-rtsi-'khyil-pa (Skt: amritakundali) (*TOC*). Bdud-rtsi-'khyil-pa is a fierce deity. For descriptions of his different forms, see *ODT*, pp. 320-2.

233) Mgar-mo chos-rdzong: unidentified.

234) Chos-kyi-rdo-rje: unidentified.

235) This is the Oo-yug (*sic*!) valley of *RIS*, Map XIX. It lies east of the Shangs valley and is formed by the 'U-yug river, which enters the Tsang-po just west of where the Rong river enters it from the south side. This valley is called the 'Od-yug in the *VSP* (cf. folio 202-*a*). In Chinese: Wu-yu-k'o (烏裕克) (Zach, p. 128), Wu-yu-k'o (烏雨克) (Fuchs, p. 334).

236) This valley is formed by the Shangs chu, which enters the Tsang-po just east of Shigatse from the north. It was explored by Pandit Kishen Singh in 1872. For his reports, see *RIS*, p. 133-ff., and *RIS*, Map IV. In Chinese: Shang (商) (Fuchs, p. 333), and Shang (尚) (*TCI*, p. 5-*b*).

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237) Shangs Bde-chen-rab-rgyas: unidentified.

238) Shangs Dga-ldan Chos-'khor-gling: unidentified.

239) Shangs Khyung-po Rnal-'byor was the founder of the Shangs sect, a sub-school of the Bka-brgyud-pa (*TPS*, p. 91). According to the *BA*, he was born in the Tiger year, which Roerich noted as being 1086 A.D. (*BA*, p. 728); however, the *BA* states later that in the year Iron-Female-Ox, he went to Gre, and Roerich computes that year as 1061 (*BA*, p. 732). This is impossible if he was not born until 1086. On the other hand, his birth date is given in the *TPS* as being 990 (*TPS*, p. 91), which would be the Iron-Tiger year of the last cycle before Atiśa's arrival, and this date is more acceptable if Khyung-po went to Gre in 1061. It appears from the *BA* that he was in his later years when he went to Gre, and after that he journeyed to the valley of Shangs, where he founded 108 monasteries, including the one called Zhong-zhong, where he died (*BA*, p. 732). Zhong-zhong appears to be the Zhung-zhung Gom Pa of *RIS*, Map IV (Kishen Singh). It is situated on the east side of the Shangs chu about 5 miles east of Namling Dzong and is evidently the "seat" referred to in the text.

240) This is the Namling Dzong of the maps. According to Pandit Kishen Singh, it is located on the right bank of the Shangs chu and has a large monastery with about 500 men (i.e., in 1872) which is on a high hill. There is an iron (chain) bridge there across the river. The village is commanded by a fort, which is the residence of the Rdzong-dpon and 500 Tibetan soldiers (*RIS*, p. 133). In Chinese: Shang-na-mu-lin (尙納木林) (*TCI*, p. 2-*a*), and Shang-na-mu-ling (商那母領) (Fuchs, p. 333).

241) The uncorrected text read *btsan-khang*. The corrected text reads *btsang-khang*, which is the reading of Tucci's copy. According to *Jäschke's Dictionary*, *btsang* in "btsang-po is alledged to be but Khams-dialect for btsan-po" (p. 434). However, I doubt if this applies here, since the occurrence of *btsan-khang* on page 69-*a* of the text was not changed. Since a preinitial "b" and "g" often look alike in this particular manuscript, it may be that in correcting the text, the corrector read it as a preinitial "g", i.e., not "btsang" but "gtsang". *Gtsang*-khang means temple (*Das Dictionary*, p. 1000), whereas *btsan-khang* would mean a temple for one of the "btsan", or those native deities which Buddhism, unable to suppress, absorbed (*TPS*, p. 594). In view of the fact that this is the temple of "The Btsan (deity) of Gtsang, Rdo-rje-legs-pa", both the reading *btsan* and *gtsang* could be argued for; however, since the translation for either reading would be "temple", the problem is an academic one of establishing the reading. The *MBG* refers to this temple as the ". . . . castle (sku mkhar) of the Dam can . . .", and places it in the lower part of the 'U yug valley, not the Shangs valley (*MBG*, pp. 69, 160-note 617). See following note.

242) This deity, often called Rdor-legs for short, was subdued by Padma-Sambhava at 'U-yug Bge'u-thang. Because he was bound by oath (Tib. *dam*) to act as a guardian of the doctrine, he is called Dam-can-Rdo-rje-legs-pa. For a detailed discussion on this deity, see *ODT*, pp. 154-9.

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243) *Ging* is lacking in the dictionaries of Das and Jäschke, but occurs in Desgodin's, where it gives: " Ging bdud. espèce de démon " (*Desgodin's Dictionary*, p. 149). Rdo-rje-legs-pa is sometimes called the *Ging-gi-gtso* (i.e., Chief of the Ging) (*ODT*, p. 156). For a detailed discussion on the *Ging* class of deities, see *ODT*, pp. 278-80.

244) On the genealogy of the Rin-spungs-pa, see *TPS*, pp. 641-2, and Table V of Vol. II.

245) Rin-chen-spungs-pa rdzong is the Rimphung Dz of Map 1943 and the Rinpung Dzong of Bell's Map. In Chinese: Ling-peng (領綳) (Fuchs, p. 334), Lin-pen (林奔) (*TCI*, p. 2-*a*), Jen-peng-tsung (仁蚌宗) (*HTT*, Map 50).

246) This ruler of Rin-spungs took control of Bsam-grub-rtse (Shigatse) in Nyang-smad in 1435, and from then on, most of the goverment of Gtsang was held by those of Rin-spungs until 1565, when control was taken over by Gtsang-pa Zhing-gshag Tshe-brtan rdo-rje. See *TPS*, pp. 641-2, 651.

247) According to the *VSP*, this statue known as Rong Byams-chen (The Great Maitreya of Rong) was made by Kun-dga Bkra-shis-dpal-bzang-po. It measures 75 *khru* (i.e., 112.5 feet) by 145 *mtho* (i.e., 72.5 feet) (*VSP*, folio 187-*a*). Lama Ugyen-Gyatso remarked that " in the gonkhang (mgon-khang) of the Rang Chu Chen (Rong-chu-chen) monastery, there was an image of the Maitreya Buddha made of serssang (gser-zangs) or gilded copper of gigantic size. It was three storeys high . . . " (*RIS*, p. 343). Also see *BA*, p. 340.

248) This monastery, known also as Rong-byams-gling, was founded in the Fire-sheep year of the 6th cycle (i.e., 1367 A.D.) by Rin-spungs-pa Nor-bu-bzang-po and Sems-dpa-chen-po Gzhon-nu-rgyal-mchog, who was a personal disciple of 'Jam-mgon Tsong-kha-pa. Later on, seven grwa-tshangs were established there (*VSP*, folio 187-*a*). Also, *BA*, p. 340.

249) The name Thob-rgyal does not appear on the maps. According to our text, it lies in or near the Rong valley; however, the available data indicate that it is an area on the north side of the Tsang-po and west of Shigatse. The Thob-rgyal of our text is the place where the 5th Pan-chen Bla-ma Rje-dpal-ldan Chos-kyi-grags-pa Bstan-pa'i-dbang-phyug (1854-1882) died, according to Das (*JLCT*, pp. 203, 214), after a visit to the hot springs of Burchu-tshan in the upper end of the Tanag (Rta-nag) Tong Chu valley (*JLCT*, p. 205). These hot springs are north of Tub-dan, a monastery on the left bank of the Tong Chu. Tub-dan, or Thub-den, is identified by Petech with the name T'ub bstan rnam rgyal (Thub bstan rnam rgyal) (Cf. *MBG*, pp. 68, 157-note 587) Thub-bstan-rnam-rgyal of *MBG*, refers to a monastery; whereas, Thob-rgyal is given as the name of an area (sa); yet, there still remains a possible relationship between the two. Our text states that Gshin-dar-lding (see following note) is in the area (sa) of Thob-rgyal, and Gshin-dar-lding is the Shen-dar-ding of Das' Route Map, which is located approximately 16 miles southeast of Tub-dan. On the basis of these data and until further research can prove it one

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way or the other, I identify Thob-rgyal as the area around the Tub-dan, or Thub-den, of the maps.

250) This is the Shen-dar-ding of Das' Route Map, located about 32 miles west of Shigatse on the northside of the Tsang-po, and not in the Rong valley as stat ed in our text. Quoting from notes of the Lama Ugyen Gyatso, Das reports thatShendar ding is an old village, near which is the Bon-bo monastery of Rgyal Shendar, which has two monk sections. It is supposed to have been built several centuries before Tashilunpo (Bkra-shis-lhun-po) and was sacked by the Dzungars in the 18th century. For a description and details, see *JLCT*, pp. 205-8. This monastery was also visited by Sven Hedin, who called it Tarting Gompa. See HEDIN, Vol. I, pp. 404-6. Also compare note 249.

251) *Srad* is the *Rhe* of Tucci's *LAB* (p. 160) and the *Re* of Das' Retoi (i.e., Srad-stod) (*JLCT*, p. 75). The Srad chu drains this valley which is situated roughly east and west and lies approximately between 88°30′ and 89° of longitude at an average latitude of 28°50′. The Tāgmar of modern maps lies in this valley. In Chinese: Sa-la-t'e (薩喇特) (ZACH, p. 130).

252) That is to say, a college devoted to the study of Tantric (rgyud) literature.

253) This *rdzong* was visited by Professor Tucci, who stated that the monastery served as a convent and as a fortress. It belonged to the Dge-lugs-pa and had been called " Rinchentse " (Rin chen rtse) (*LAB*, pp. 160-1).

254) This monastery, Ngor-pa, called Ngor-E-vaṃ in *MBG* (pp. 62, 146-note 468), was founded in 1429 by Kun-dga-bzang-po (1382-1457). It is situated in Gtsang on the mountain road between Snar-thang and Zhwa-lu and is a branch division of the Sa-skya monastery (*TPS*, p. 91, and p. 260-note 217).

255) The name of this valley is not to be found on the maps; however, Das says the villages of Phola and Wangdan are in the uplands near Taimen (*JLCT*, p. 75). Taimen is the Tho-man of *RIS*, Map XIX. Wangdan is the Wangden Dzong of the maps, south-southwest of Gyantse. Therefore, the valley and village of Pho-lha should be located west of Wangden Dzong and south-southeast of Tho-man. Map 1943 shows a small valley in the area corresponding to this location, but it is unmarked.

256) Mi-dbang Pho-lha-pa (" Ruler of Men, the One from Pho-Lha ") is a common appelation of Bsod-nams-stobs-rgyas (1689-1747), who was ruler of Tibet from 1728 until his death in 1747. Also known as Pho-lha-nas, he is called P'o-lo-nai (頗羅鼐) in Chinese sources. For an excellent study of this man and his times, see PETECH.

257) This the Tinki La of *RIS*, Map III located just southwest of the Tsomo Tretung lake of the maps at aaproximately 87°45′-28°18′.

258) This is the area around the Tingkye Dz of Map 1943 south of the Tsomo Tretung lake and the Tinki Dzong area of *RIS*, Map III.

259) This is the Tingkye Dz of Map 1943 and the Tinki Dzong of *RIS*, Map III. In Chinese Ting-chi-ya (丁吉牙) (*TCI*, p. 2-*a*), Ting-chieh (定結) (*CPA*, Map 10).

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260) This the Kangmar of the maps, which lies on the main caravan route between Phag-ri and Gyantse. In Chinese: K'ang-ma (康馬) (*HTT*, Map 50).

261) This would be the pass called Thang-la, which is 15,200 feet in elevation (cf. *LAB*, p. 34). In Chinese: T'ang-la shan (唐拉山) (*HTT*, Map 50).

262) This is the Phari Dzong of the maps. For descriptions, see *LAB* (pp. 33-4) and *RIS* (p. 238). In Chinese: P'a-li-tsung (怕里宗) (*TCI*, p. 2-*a*, *HTT*, Map 50).

263) Cf. note 10.

264) This pass lies on the main route between Ra-lung and Sna-dkar-rtse, and is some 16,800 feet high. It is the Ka-ro pass of *LAB* (p. 63), *RIS* (p. 239), and *JLCT* (p. 129). In Chinese: K'a-lu (喀魯), Ka-ju shan (噶如山) *WTTC*, chüan 4, p. 14-*b*).

265) Cf. note 28.

266) Cf. note 145.

267) Ma-ka-ra is the Sanskrit Makara, meaning a kind of sea-monster, sometimes confounded with the crocodile, shark, dolphin, etc., regarded as the emblem of Kāma-deva (cf. Monier-Williams Sanskrit Dict., p. 771).

268) Kun-dga-legs-pa: unidentified.

269) Perhaps this monastery is the Tag-lung of *RIS*, Map XIX (Lama Ugyen Gyatso), which is located near the southwest shore of Yamdrok Tso and south of Samding across the Tag La. It is spelled Tag-lung in the *RIS* map, but Das gives the name as Ta-lung and says the village is very famous for its ponies (*JLCT*, p. 216), p. 216), i.e., the name according to Das was "Rta-lung" (Valley of Horses). Although Tag-lung (or Ta-lung) is a village, Das mentioned meeting a Lama of the monastery there (*JLCT*, p. 217). In Chinese: T'a-lung (塔隆) (*HTT*, Map 50).

270) Ra-lung is located on the west side of the Karo Pass of the maps (cf. Bell's Map and Das' Route Map). For a detailed description, see *LAB*, p. 47-ff; also see *JLCT*, p. 129 and *RIS*, p. 239. In Chinese: La-lung (拉龍) *HTT*, Map 50).

271) This refers to the monastery called Samding (Bsam-sdings), which is located about 5miles east of Sna-dkar-rtse Rdzong on the isthmus of land between Dumo Tso and Yamdrok Tso lakes of *RIS*, Map XIX and Das' Route Map. For descriptions, see *LAB*, pp. 64-5, *JLCT*, pp. 131-ff, WADDELL, pp. 274-6. There seems to be a difference of opinion as to the founder of this monastery. According to *BA*, it was founded by Mkhas-btsun Gzhon-nu-grub (?-1319) (*BA*, p. 750). Das states that Shonnu drupa (Gzhon-nu-grub-pa) was the founder (*JLCT*, p. 131), but on page 136, he says Je-tsun Tinlas-tsomo was the founder. Waddell says it was Je-tsun T'inle Ts'oma (WADDELL, p. 275), while Tucci credits it to Potopa Phyogs-las-rnam-rgyal (*LAB*, p. 64).

272) On the Bo-dong-pa school and its founder, see note 274.

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[273] *Rig-ma* is a Tantric technical expression meaning mudrā, or the female participant who represents wisdom (Shes-rab) in the mystic union of wisdom and compassion, or means (Thabs) (*TOC*).

[274] This man, a native of Mnga-ris, was born in 1306 A.D. He came to Jo-nang and obtained instructions from Kun-mkhyen chen-po Jo-mo-nang-pa (cf. note 186 on this man). Later on, he served as abbot at Ngam-ring, and then as abbot at Jo-mo-nang, where he gave instructions to Tsong-kha-pa. He died at the age of 81 in the year 1386. He is considered to be the founder of the Bo-dong-pa sect. See *BA*, p. 777-ff. Also see *TPS*, p. 704-note 848.

[275] This is the Abbess of Samding, who is also known as Dorje Phag-mo (Rdo-rje-phag-mo, " The Diamond Sow "). For information on this feminine incarnation, see *JLCT*, pp. 135-9. *LAB*, pp. 64-5, WADDELL, pp. 274-6.

[276] This is the Pede of the maps situated on the northwest shore of Yamdrok Tso, which is called Palti by Das, see *JLCT* (pp. 188-9), *LAB* (p. 66), *RIS*, (p. 18). In Chinese: Pai-ti (拜底) (FUCHS, p. 334), Pai-te (拜的) (*TCI*, p. 2-*a*) and Pai-ti (白地) (*HTT*, Map 50).

[277] The name of this *rdzong* is rendered in English in several forms. It is the Nangkartse of Bell's Map and *LAB* (pp. 65-6), the Nagartse of Map 1943 and Das' Route Map, but the Nangartse of *JLCT* (p. 140). For a brief history of Nangkartse, see *LAB*, p. 65. In Chinese: Na-ka-la-tse (納噶拉則) (*TCI*, p. 2-*a*), Lang-ka-tzu (浪噶子) (*WTTC*, chüan 4, p. 14-*b*).

[278] This is the Gur-gyi-mgon-po of WADDELL p. 70. Also called Mgon-po Gur, or Mgur-mgon, this demon is a Chos-skyong (Skt: Dharma-pāla) of the Sa-skya school (*TPS*, p. 91). For a detailed discussion on various forms of Gur-mgon, " Lord of the Tent ", see *ODT*, pp. 49-51. The temple mentioned in the text may be the Lhun-'grub temple visited by Tucci, who said it belonged to the Po-to-pa (*LAB*, p. 65).

[279] Po-to-pa Rin-chen-gsal (1031-1105) was a disciple of 'Brom-ston and the founder of the Po-to monastery in 'Phan-yul (*VSP*, folio 142-*a*). For a short history of his life, see *BA* (pp. 263-4, 268-9).

[280] The name Phag-mtsho does not appear on the maps. The text says that it is a large lake in the southern part of Yar-'brog, and the only lake of any great size is the Chomo Changtang Tso of the maps, approximately 15 miles southeast of Yar-'brog lake. The text mentions no lake with a name resembling " Chomo Changtang Tso ", and it is unlikely that such a large lake so close to Yar-'brog-mtsho would have been overlooked by Lama Btsan-po. Phag-mtsho may be an alternate, or even earlier, name for the lake now called Chomo Changtang Tso on the maps. In Chinese: P'u-mu-ch'ang hu (普穆常湖) (*HTT*, Map 50).

[281] This monastery is called Thon Rgyal-phyad-tshal in *PSJZ*, p. 320, where *phyad* should perhaps read: *byed*. *PSJZ* states that it was founded by Chos-rje Yon-tan-rgya-mtsho, a Zhal-ngo (supervisor) of the Sde-pa Thon

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pa, a descendant of Thon-mi-sam-bho-ṭa. It was built between Snye-mo and Gzhung in Gtsang-smad.

282) Zhabs-pad is the name for the ministers (Bka-blon) of the council or cabinet, (Bka-shag), of which there are four members. These ministers are colloquially known as *Shape*, or as *Kalon*. On the composition of the *Kashag* (Bka-shag) and the functions of its ministers, see *LAB*, p. 87, *JLCT*, p. 174. Also cf. note 225.

283) Thon-mi, venerated as the father of written Tibetan, was the son of Thon-mi A-nu, and is considered to be an incarnarion of Mañjuśrī. Although one tradition says he was sent to India by King Srong-btsan-sgam-po to learn and devise an alphabet (cf. *BA*, pp. 218-9), it appears that Thon-mi Sambhota actually went to Kashmir for that purpose (cf. *PMKP*, folio 98-*a*, La-dwags Rgyal-rabs, folio 16-*a* edited by Schlagintweit, München, 1886, and Eliot, *op. cit.*, Vol. III, p. 348). On Thon-mi, see *TPS*, p. 647 and p. 696-note 421.

284) The mountains at this place are called Dpal-chen-ri-bo, and Thang-stong is credited with having built 108 monasteries there. The monastery referred to here as the seat of Thang-ston is called Palchen Chuvori (i.e., Dpal-chen Chu-bo-ri), by Das, who says it is supported by the tolls collected at the ferry which crosses the Tsang-po at this spot (*JLCT*, p. 143). This is the Chak-sam Monastery of *RIS*, Map XIX. It is called Chak-sam (i.e., Lcags-zam = "iron bridge") since there is a chain bridge accross the Tsang-po there, also attributed to Thang-stong-rgyal-po (*JLCT*, p. 143). For a brief description of the monastery, see *LAB*, pp. 67-8. In Chinese, the mountains are called: Ch'u-wu-li shan (楚五里山) (*TCI*, p. 3-*a*), and the monastery is: Ch'u-wu-li miao (楚烏里廟) (Fuchs, p. 335).

285) Cf. note 182 and the preceeding note.

286) Rmog-lcog-dgon-pa: unidentified.

287) Rin-chen Brtson-'grus: unidentified.

288) Chos-'khor-gling: unidentified.

289) This is the Chushul Dz of Map 1943. The fortress of Chushul lies in ruins high on a ridge above the village itself. For brief descriptions, see *LAB*, pp. 68-9 and *JLCT*, p. 144. In Chinese: Ch'u-su-la (楚蘇拉) (Fuchs, p. 335), Ch'ü-shui (曲水) (*WTTC*, chüan 4, p. 14-*a*).

290) There are two villages close together which are called 'Jang-'og (Lower Jang) and 'Jang-stod (Upper Jang), the latter being the upstream one. Cf. Das' Route Map and *JLCT*, p. 144.

291) This is a methaphysical school devoted to the study of logic.

292) The Stag-tshang-pa school was founded by Stag-tshang-pa (born 1045) and it appears to be a sub-school of the Bka-brgyud-pa (cf. *TPS*, p. 92), even though its theories are unlike any of those of the learned men of India or Tibet, according to *PSJZ* (p. 197). As for the monastery, Ra-ba-stod-pa, it still remains unidentified as to exact location and founding.

293) This celebrated Lama was born in 1729. See Yu Tao-ch'üan in *Bulletin of the National Library*, Peiping, Vol. IV, n. 5, p. 19.

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[294] This temple is called '*On-ljang-rdo* in *PMKP*, folio 104-*a*, and '*On-cang-do* in *Documents de Touen-Houang Relatifs a l'Histoire du Tibet*, Paris, 1940, pp. 39-42. The ruins of this temple still exist near the village of 'U-shang a few miles below Snye-thang on the southern bank of the Skyi-chu. It has been rebuilt in modern times (TOMBS, pp. 15-6). For a brief descriptions see *LAB*, p. 117. According to the La-dwags Rgyal-rabs (*op. cit.*, folio 20-*b*) " Ral-pa-can, having founded the city of 'U-shang-rdo, erected a central temple having a Chinese-style dome of blue turquoise ". (Perhaps the dome was covered with turquoise-glazed tiles; cf. Das' description of the Tsandan-yu Lha-khang in Yarlung in *JLCT*, p. 232).

[295] This Tibetan King named Khri-gtsug-lde-btsan, who ruled from 817 to 838 A.D., was a devoted patron of Buddhism. According to *PMKP*, the King was killed at the age of 36 by Dabs (= Sbas) Rgyal-gto-re and Co (= Cog)-ro Legs-sgra (*PMKP*, folio 104-*a*). See DEMIÉVILLE, *Le Concile de Lhasa*, Paris, 1952, pp. 231-2. He was known in Chinese records as K'o-li-k'o-tsu (可黎可足) (LI, " The Inscription of The Sino-Tibetan Treaty of 821-822 ", *T'oung Pao*, Vol. XLIV, Leiden, 1956, pp. 66).

[296] That is to say, the Śākyamuni of U-shang (cf. *LAB*, p. 117).

[297] It is interesting to note the piece of turquoise found there in view of the description of the temple given in the La-dwags Rgyal-rabs (cf. note 294).

[298] This is the Nethang of the maps located on the right bank of the Skyid-chu. For a description of Snye-thang, its temples and images, see *LAB*, pp. 69-71 and Bell, pp. 58-9. In Chinese: Yeh-tang (業當) (*WTTC*, chüan 4, p. 14-*a*).

[299] Atiśa, also called Śrī Dīpaṇkarajñāna (Tib. Dpal Mar-me-mdzad-ye-shes) was born in the Water-Male-Horse year (982 A.D.) (*BA*, p. 247) as the second son of Dge-ba'i dpal (Skt: Kalyāṇa-śrī), King of Sa-hor (Zahor) (*BA*, p. 241). He went to Mnga-ris in the Water-Male-Horse year (1042 A.D.) (*BA*, p. 247), and died in Snye-thang in the Wood-Male-Horse year (1054) (*BA*, p. 261). For details on his life, his works, and travels, see *BA*, pp. 241-62.

[300] For a picture and description of this mchod-rten, see BELL, pp. 58-9. There are three temples there now, but the temple of the text refers to the Sgrol-ma Lha-kang, which dates back to Atiśa's times, and may well be the very temple built by 'Brom-ston (cf. *BA*, p. 263). For a description of this temple, see *LAB*, p. 70.

[301] The text reads: *thugs dam gyi rten*, which is the honorific of *yi-dam-gyi-rten*, i.e., a receptacle, such as a statue, in which is embodied the essence of a tutelary deity. Sgrol-ma (Skt: Tārā) was the tutelary deity of Atiśa (cf. *TPS*, p. 390, *BA*, pp. 241-2).

[302] That is to say, the Skyid-chu. In Chinese: Chi-t'e-ch'u (吉特楚) (ZACH, p. 130).

[303] " *khu dbon* " is an abridged form for Khu-bo Dbon-po, meaning " uncle and nephew ", which means that the abbot's seat is handed down from the uncle to his nephew; a practice among celibate monks who are heads of monas-

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teries, thus retaining the seat in the family, though not in the direct blood descent, such as from father to son.

304) Rngog Lotsāva was a personal disciple of Atiśa, and the founder of the monasteries of Brag-nag and Ne'u-thog. For details of his life and the lineage of the Rngog family, see *BA*, pp. 324-6.

305) Gsang-phu is also called Ne'u-thog-gi-chos-sde. According to the *VSP*, " When Jo-bo Atiśa was living at Mnyes-thang (Snye-thang), he pointed a finger in the direction of Gsang-phu and made the prophecy: " Legs-pa'i shes-rab—in the upper part of yonder valley, where will appear a conch-shell, self-originated and right—hand spiraled . . . . . if you make your hermitage there, the doctrine will spread ". Now, it is known as Gsang-phu, because the request was made in privacy, and soon afterwards it was known as Ne'u-thog, because a Ne'u-le (cf. Skt: Nakula in *PRX*, p. 95), carrying his (i.e., Rngog's) utensils (nyer-dpyad), led him there. It was founded in the Water-Ox year of the first cycle (i.e., 1073 A.D.) (*VSP*, folios 120-*b* to 121-*a*). Cf. *BA*, p. 325 on the founding and date. For a brief description of Gsang-phu's temples and images, see *LAB*, pp. 116-7, where Tucci states that the founder was Blo-ldan-shes-rab; however, this man was the nephew of Rngog Legs-pa'i shes-rab.

306) This man was the nephew of Rngog Lotsāva Legs-pa'i shes-rab. His dates are 1059-1109. For a brief account of his life, see *BA*, pp. 325-6.

307) The *bstan-srung* are those demons which were absorbed into Buddhism and appointed as Defenders of the Doctrine (Bstan-srung) (see *TPS*, pp. 721, 729). For details on the Bstan-srung named Bse'i-khrab-can, his various names, and description, see *ODT*, pp. 149-51.

308) Dbu-ma, or Dbu-ma'i-lam, is the Middle Path doctrine, or the Madhyāmika school, whose system was expounded by Nāgārjuna, and Candrakirti (Tib. Zla-ba-grags-pa) wrote a commentary on it. Cf. Csoma de Körös, *JASB*, Vol. VII, Extra No. 1911, pp. 75-6.

309) Tshad-ma (Skt: pramāṇa) is the study of logic.

310) Khyim-btsun, or also ser-khyim, are those monks of the unreformed schools, who marry and establish a household, as opposed to the celibate monks. Cf. *LAB*, p. 52.

311) This is one of the Grwa-tshang at Dga-ldan monastery. See note 425.

312) This would be the degree of Rabs-'byams-pa described by Waddell as a " Doctor of Theology ". For a discussion on the various degrees, see Waddell, pp. 185-7.

313) This palace and its fief had belonged to a collateral branch of the Kings of Sne-gdong, the palace of the Phag-mo-gru-pa located near Rtse-thang in the Yar-klungs valley (cf. note 511). During the time of Drung-ngag-dbang Bsod-nams-rgyal-po and Ngag-dbang Bsod-nams-lhun-grub, this fief was seized by Don-yod Sde-srid of Rin-spungs (*TPS*, p. 692-note 248).

314) For the history of the Rlangs family, see *TPS*, p. 632-ff., and for the legendary account of the name Rlangs, see *TPS*, pp. 633, 690-note 248.

315) Tā-zhes-dwur: this appears to be some title, but as yet unidentifiable. Could it be related to the title Tai-si-tu?

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316) Hor and Tas-ming refer to the Yüan and Ming dynasties, respectively.

317) This man, commonly known by the title of Tai-si-tu, was born in 1302. Under his leadership, the Phag-mo-gru-pa rose to power and were in control of Dbus by 1349, and of both Dbus and Gtsang by 1354. He died in 1373. For an historical account of the Phag-mo-gru-pa, see *TPS*, pp. 17-31, and for an account of Tai-si-tu's life and rise to power, see *TPS*, pp. 20-24, 635-8. See also *BA*, pp. 197, 217-8, 1082-3.

318) This man is also known as 'Gro-mgon Rin-po-che. He was born in 'Bri-lung-rne-shod in Mdo Khams in 1110 A.D. In 1158, he went to Phag-mo-gru and lived in a small cell, which later became the monastery of that name. He died in 1170. For details of his life, travels, etc., see *BA*, pp. 552-63, and *TPS*, 688-note 128. (On the Phag-mo-gru-pa, see *TPS*, pp. 17-31, 632-41, 692-note 255). See also note 515 on the name Phag-mo-gru.

319) *Dri-za*, " an eater of fragrance " (Skt: gandharva), i.e., the celestial spirits who feed on odors. The insects which swarm around ruins are considered to be incarnations of Gandharvas, so a place of the Dri-za becomes synonymous with a place in ruins.

320) This monastery was originally founded by Dgra-bcom-pa (Skt: Arhat) Sbal-ti, and was converted to the Dge-lugs-pa sect by Tu-kyur-pa, a personal disciple of Tsong-kha-pa (*VSP*, folio 127-*a*). It is the Kimulung monastery of Nain Singh's report (*RIS*, p. 186). It was founded in 1169 (*MBG*, p. 167-note 690). (*BA*, p. 79).

321) The Stod-lung (" Upper Valley ") is the valley on the right bank of the Skyid-chu to the west of 'Bras-spungs monastery. In Chinese: Tou-lung (都龍) (*HTT*, Map 50).

322) This monastery was founded by the personal pupil of Tsong-kha-pa called Shes-rab-'byung-gnas-blo-gros (*VSP*, folio 129-*a*). In Chinese: Ch'ü-sang (曲桑) (*WTTC*, chüan 4, p. 19-*b*).

323) The Bka-brgyud-pa school began in Tibet with Chos-kyi-blo-gros of Mar, commonly known as Mar-pa (1012-1097), who obtained his instructions from Nāropā. This school stresses Haṭhayoga and the severe practices it entails. Mar-pa's most illustrious disciple was Milarepa. For details on this sect and its lineage, see *TPS*, pp. 89-91, and *BA*, pp. 399-725.

324) This is the Dechen of Map 1943 and the Dhejen of Bell's Map, located towards the northern end of the Stod-lung valley. The text mentions two Bde-chen-rdzong; this one in Stod-lung, the other east of Lhasa (cf. note 418), and both are said to have been occupied by the Sde-pa Skyid-shod-pa. It appears from the text that the Sde-pa was occupying the Stod-lung Bde-chen-rdzong at the time Lama Btsan-po wrote our text, since the Lama stated that the other one east of Lhasa " was occupied in former times by the Sde-pa " (cf. note 418). In Chinese: Te-ch'ing (德慶) (*WTTC*, chüan 4, p. 19-*b*), and Hsiao-te-ch'ing (小德慶) (*HTT*, Map 50).

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325) It appears that Sde-pa Skyid-shod-pa is not the personal name of any certain man, but is a title, i.e., the Sde-pa (man in charge of an area called a *sde*) Skyid-shod-pa (the man of Skyid-shod). Skyid-shod is the ancient name for the district of Lhasa, and it often stands for Lhasa in Tibetan chronicles from Central Asia (*BA*, p. 912).

326) According to *ODT*, the two chief Tantric establishments of Lhasa are the monasteries of Brgyud-grwa-stod and Brgyud-grwa-smad (*ODT*, p. 495). Das says that Dpal-ldan-smad-rgyud-pa is the name of the Tantric section of Dga-ldan (cf. *Das Dictionary*, p. 790). (For the summer confinement place of the Upper Tantric section, see p. 84 of this volume).

327) Dbyar-gnas (Skt: vārṣika) is the name for the summer residence in confinement which commences with the full moon in July and lasts for 45 days (*JLCT*, p. 261).

328) Chu-mig-lung: unidentified.

329) This is the Tulung Churbu Gompa of Bell's Map. It was founded by Chos-'dzin-dge-'phel of Khams (*TPS*, p. 91, *BA*, pp. 480, 519), whose dates are 1110-1193 according to *BA* (pp. 474, 480). Althoug the *BA* mentions twice that he founded Mtshur-phu, it gives no dates; however its founding date is given as 1187 in *MBG* (p. 168-note 703). For the lineage of Mtshur-phu abbots, see *BA*, p. 519-ff. In Chinese: Ch'u-p'u ssu (初普寺) (*WTTC*, chüan 4, p. 19-*b*), Tou-lung Ch'u-erh-pu (都龍楚爾布) (*HTT*, Map 50).

330) This man, also known as Chos-'dzin-dge-'phel of Khams, was a personal disciple of Sgam-po-pa and the founder of the Kar-ma-pa school (cf. note 104). His dates according to *BA* are 1110-1193. For a brief history of his life, see *BA*, pp. 473-80. His dates are given in *TPS* as 1204-1283 (*TPS*, p. 91), which are incorrect in view of the fact that he was a personal disciple of Sgam-po-pa whose dates are 1079-1153 (cf. *BA*, pp. 453, 461).

331) This is the Iyang (*sic!*) Hyangpachen of Das' Map, the Jyang Hyangpachen of *RIS*, Map IV, and the Jang Kungpa Chu of Bell's Map. It was founded in 1490 by Mus Rab-'byams-pa Thugs-rje-dpal (*MBG*, p. 160-note 620). In Chinese: Yang-pa-ching (陽八井) (*WTTC*, chüan 4, p. 19-*b*), Yang-pa-chien (央巴尖), Yang-pa-chien (楊杷建) (Fuchs, p. 334), and Yang-pa-ching (羊八井) (*HTT*, Map 50).

332) Chos-grub-rgya-mtsho is perhaps the name of the 9th Zhwa-dmar-pa incarnate. Because of this man's implication in the Gurkha invasion of Tibet in 1792, Yangs-pa-can was taken from the Karma-pa. See *MBG*, p. 160-note 620. Also see Richardson, "The Karma-pa Sect. A Historical Note", *JRAS*, Calcutta, October 1958.

333) This monastery was founded by Zhig-po Shes-rab-pa, and then Tsong-kha-pa and Bla-ma Dbu-ma-pa, these two, lived there for some time (*VSP*, folio 128-*b*, *PSJZ*, p. 309).

334) *Sku-lnga*, i.e., "the five bodies", refers to the Five Great Kings, who are deities assigned one to each of the four directions, with Pe-har (or also

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Pe-dkar) as their chief. Yon-tan Rgyal-po (King of Accomplishments), also named Shing-bya-can, is assigned to the southern region according to *ODT*, p. 109-ff, whereas in Getty, the King of Deeds is assigned to the Northern region. For descriptions and a discussion on these Five Kings, see GETTY, pp. 168-9, *ODT*, p. 109-ff, and ELIOT, *op. cit.*, Vol. III, p. 393.

335) This is the Sing donkar of Das' Route Map and of *JLCT*, p. 146. In Chinese: Tung-ka-erh (冬噶兒) (FUCHS, p. 370).

336) Sde-pa Gzhi-rtse-pa: unidentified.

337) Dam-can Chos-kyi-rgyal-po is the Dharmarāja of the Dam-can (lit. *having oathed*) class of deities. This appears to be the deity Chos-rgyal Las kyi gshin-rje mthing-ga, a form of Yama, who is depicted as standing naked on the back of a buffalo. For details on this and other forms of Yama, see *ODT*, pp. 82-5.

338) This is the chief guardian-goddess Dpal-ldan Lha-mo (Śrī-devi), who is depicted as riding a mule, which is said to be the off-spring of a red ass and a winged mare and given to Lha-mo by the goddess of the sea. For a complete discussion on the various forms Dpal-ldan Lha-mo, with names and descriptions, see *ODT*, pp. 22-37. Also see *TPS*, pp. 590-94, *JLCT*, pp. 158-9, and WADDELL, pp. 364-5.

339) The deity Kṣetrapāla (Tib. Zhing-skyong) of the Gnod-sbyin (Skt: Yakṣa) class. He is depicted riding on a black bear and his residence is said to be the cemetery of Bsil-ba'i tshal (Skt: Sitavarṇa). For details on this deity, see *ODT*, pp. 39-42.

340) 'Khor-gsum are three kinds of weapons, i.e., arrow (mda), lance (mdung), and sword (gri) (*BA*, p. 252).

341) Cf. note 355.

342) Cf. note 209.

343) This is the Drepung of the maps just west of Lhasa on the north bank of the Skyid-chu. Concerning this monastery and its founder, the *VSP* says that 'Jam-dbyangs-chos-rje Bkra-shis-dpal-ldan, a personal disciple of Tsong-kha-pa, was born at Bsam-yas in the Earth-Sheep year of the 6th cycle (i.e., 1379 A.D.). In the Fire-Male-Ape year of the 7th cycle (1416) he founded 'Bras-spungs. He died at the age of 71, on the 18th day of the 4th lunar month in the year Earth-Dragon (1449). His consciounsness (dgongs-pa) having been absorbed into the "absolute" (chos-dbyings, Skt: dharmadhātu), his body was placed in a silver *mchod-rten* (*VSP*, folios 84-*b* to 86-*a*). Cf. *PSJZ*, p. 300. For descriptions, see *LAB*, pp. 104-6, WADDELL, pp. 268-9, and *MBG*, pp. 96-7. In Chinese: Pu-lai-peng ssu (布賴蚌寺) (*WTTC*, chüan 6, p. 7-*a*), Pu-lei-peng (布電峰) (*TCI*, p. 7-*b*).

344) Visited by Tucci in 1948 (see *LAB*, p. 105). Sum-pa Mkhan-po himself had served as abbot of Sgo-mang for the years 1726-1730 (*PSJZ*, p. i).

345) Blo-gsal-gling was visited by Tucci (cf. *LAB*, p. 105).

346) This college is dedicated to the gods of medicine (*LAB*, p. 105).

347) A very short description is given in *LAB* (p. 105).

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348) Rgyal-ba Mi-pham-pa (Skt: Jina-ajita) is another name for the bodhisattva, commonly known as Maitreya (Tib. Byams-pa).

349) Byams-pa Mthong-grol-ma, i.e., the Maitreya which delivers those who see it. According to the *VSP*, there is a saddle inside of this statue from the horse called Ngang-pa-gser-ldan, which belonged to Rgyal-bu Gzhon-nu-don-grub (*VSP*, folio 85-*a*).

350) Dga-ldan-pho-brang is the name of the palace at 'Bras-spungs in which "Abbot of 'Bras-spungs" lived. In 1578, Bsod-nams rgya-mtsho was given the title of Ta-la'i Bla-ma (cf. note 359) but he was still the "Abbot of 'Bras-spungs". When the 5th Dalai Lama was given temporal rulership of Tibet (cf. note 209), he eventually vacated this "palace" at 'Bras-spungs and moved into the newly built Potala. According to Das, the Dga-ldan-pho-brang was built by Dge-'dun-rgya-mtsho (*JLCT*, p. 171), i.e., the man credited as being the 2nd Dalai Lama.

351) Candragomi is the grammarian who composed a commentary on the Mahābhaṣasholoka of Pāṇinī (*PSJZ*, p. 95). His commentary is entitled Candra-vyākaraṇa-sūtra (cf. *BA*, p. 792).

352) This appears to be an honorific form of the name Rdo-rje-'jigs-byed (Skt: Vajra-bhairava), which is the form called Yamāntaka, according to WADDELL (pp. 362-3).

353) According to the *VSP*, this statue of 'Jigs-mdzad-rdo-rje-dpa contains the entire body of the Lotsāva Ra-ba, with the exception of one of his fingers. There is also a statue of Dgra-nag there, which is the receptacle of tutelary deity of Ra-ba (cf. *VSP*, folio 85-*a*).

354) The Dge-lugs-pa restrict their study of the Tantras to the four cycles of Kalacakra, Guhyasamāja, Saṃvara, and Rdo-rje-'jigs-byed. See *LAB*, pp. 105, 178-note 33, and *TPS*, p. 209.

355) Gsung-gi-rgyal-po is the chief state oracle, who is considered to be possessed by Pe-har, a Chos-skyong introduced in Tibet by Padma-Sambhava. The 5th Dalai Lama made this oracle a Lama and the state oracle. His residence called Gnas-chung-lcog is described briefly by Das (*JLCT*, p. 146), and on the origin of the name Gnas-chung-lcog, see WADDELL, pp. 478-81. For a discussion on this oracle see *ODT*, pp. 419-24.

356) This means that Pe-har dwells in the body (sku-rten) of that man known as the State Oracle who lives at Gnas-chung-lcog. Pehar is the chief of the Five Kings (sku lnga) (cf. note 334). For a detailed discussion on Pe-har, see *ODT*, pp. 94-133.

357) This is not a true lake, but rather a marsh overgrown with rank grass and drained by ditches (cf. *JLCT*, p. 146).

358) Gru-'dzin gnyis-pa (lit. "the second harbor") is, figuratively, the "Second Potala". Potala is the ancient name of Tatta, a seaport at the mouth of the Indus; but, it is also the name of the mountain abode of Avalokiteśvara and his consort, Tārā. The Dalai Lama, who is the nirmāṇakāya of Avalokiteśvara, resides therefore in this, the Second Potala. In Chinese: Pu-ta-la (布達拉) (*TCI*, p. 7-*a*).

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359) Rgyal-dbang Thams-cad-mkhyen-pa (Skt: Jinendra-sarvajña), "The All-knowing Mighty Conqueror" is the title of the head of the Dge-lugs-pa who exercises spiritual and temporal rule over Tibet, and who is known to the west as the *Dalai Lama*. He is more commonly known in Tibet as *R*gyal-dbang Rin-po-che. The title Tā-la'i-bla-ma is a Mongol title, which was bestowed for the first time by Altan Khan on Bsod-nams-rgya-mtsho in 1578 A.D., who is now considered to be the 3rd Dalai Lama. (On the life of the 3rd Dalai, see *TPS*, p. 41-ff). Although the title Dalai Lama is not commonly used in Tibet, it is met with occasionally, even in the Head Lama's own correspondence, where it is written Tā-la'i bla-ma (cf. the reproduction of one of his letters, GORDON, *Tibetan Religious Art*, New York, 1952, p. 98). For a general study on the Dalai Lamas, see SCHULEMANN, *Die Geschichte der Dalai Lamas*, Heidelberg, 1911. For brief historical accounts, see BELL, pp. 110-66, WADDELL, pp. 226-35, *LAB*, pp. 78-85, and ELIOT, *op. cit.*, Vol. III, pp. 361-70. A list of the first seven Dalai Lamas is given in *TPS* (cf. Genealogical Tables, Vol. II). A list of the first thirteen Dalai Lamas with their dates is given in WADDELL, p. 233 and in ELIOT, *op. cit.*, p. 361; however, these dates should be used with caution. Rgyal-ba Rin-po-che, or the Tā-la'i-bla-ma, is called Ta-lai-la-ma (達賴喇嘛) in Chinese sources (cf. *WTTC*, chüan 6, p. 2-*a*).

360) For an excellent map of Lha-sa and environs, see *RIS*, Map XVII (Pandit Kishen Singh), or the small reproduction of it in *JLCT*, facing page 149. Originally, this city was called Ra-sa, but its name was changed to Lha-sa in the time of King Srong-btsan-sgam-po. The name Lha-ldan was adopted in the 15th century due to 'Gos Lotsāva's interpretation of a certain passage in the Mañjuśri-mūla-tantra (cf. *BA*, pp. x, xi). In Chinese: La-sa (拉薩) (*HTT*, Map 50).

361) This temple is also called the Jo-khang, or Jo-bo-khang. Das called it the Kyil-khording (Dkyil-'khor-sdings). It is the Jhio of *RIS*, Map XVII. For brief descriptions of this temple, see *JLCT*, pp. 151-4, *LAB*, pp. 89-90, and WADDELL, pp. 300-4. For detailed accounts, see WADDELL, *The Cathedral of Lhasa*, *JRASB*, 1896, or GRÜNWEDEL, *Die Tempel von Lhasa*, Heidelberg, 1919. Also see *WTTC*, chüan 6, pp. 2-*b* to 4-*b*, where its name is Ta-chao ssu (大招寺). It is the I-k'o-chao (伊克招) of *TCI*, p. 7-*b*.

362) Srong-btsan-sgam-po was born in 617 A.D. and died in 650 A.D. (For a lengthy discussion on his dates, see *BA*, pp. ix-xiii). *PMKP* gives the following interesting account of his birth. "The eleven-headed 'Phags-pa Spyan-ras-gzigs was born to Gnam-ri Srong-btsan and Btsun-mo Tshe-spong-bza or 'Bri-bza (these two are clan names) Thod-dkar, and he was named Khri-lde-srong-btsan. The remaining heads (i.e., 10 of the 11) were covered with safron-colored silk (so that he would appear to only have one head as other humans do). He ascended the throne at the age of thirteen . . ." (*PMKP*, folio 97-*b*). For accounts of the life of this King, see *PMKP*, folios 97-*b* to

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98-*b*, *BA*, pp. 39-40, BELL, pp. 33-4, and WADDELL, pp. 22-4. He is called Sung-tsan-ka-mu-pu (松贊噶木布) (cf. *WTTC*, chüan 6, p. 1-*b*).

363) According to tradition, this statue of Śākymuni was brought to Tibet by the Chinese Princess Wen-ch'eng (文成公主), when she married Srong-btsan-sgam-po (cf. *PMKP*, folios 97-*b*–98-*a*); however, this statue is not of Chinese make (cf. DEMIÉVILLE, *op. cit.*, p. 189-note 1), note also that it does not appear to be as early as the time of Wen-ch'eng (cf. *LAB*, p. 89). For a description of this statue, perhaps the most famous in Tibet, see *JLCT*, pp. 151-2 or WADDELL, p. 303.

364) This statue of Avalokiteśvara is of the "eleven-faced" form, and according to tradition, miraculously appeared at the time the Chinese and Nepalese princesses came to Tibet (*PMKP*, folio 98-*a*). Waddell gives one tradition as to the origin of the name Rang-byon-lnga-ldan (cf. WADDELL, p. 304-note 1); however, the name, wich literally means "self-sprung composed of five", appears to be derived from the fact that the Nepalese artisan said it assumed its shape from five sacred materials without being moulded (see *JLCT*, p. 152 for these five materials). According to tradition, King Srong-btsan-sgam-po and his two wives, the Chinese and Nepalese princesses, were absorbed into this statue, when the King was eighty-two (i.e., when the King died) (*PMKP*, folio 98-*b*). Traditionally, the King was 82 when he died; but according to Roerich, he was thirty-three. Cf. note 362 and *BA*, pp. ix-xiii.

365) Rgyal-po Kri-kri is the King Kṛkin, who was the patron of Buddha Kāśyapa (*BA*, pp. 17, 26). According to Das, this statue is made of red bell-metal and was made, according to tradition, in the days of Rgyal-po Kriki, and then brought to Tibet by the Nepalese wife of Srong-btsan-sgam-po (*JLCT*, p. 157).

366) The text reads: *nga 'dra ma*, which literally means: "one like me". There is a tradition that when Tsong-kha-pa was leaving Lhasa, he gave the monks a statue saying that "This is my likeness", and the statue became known as the Nga-'dra-ma ("My Likeness") statue (*TOC*).

367) The text only says *byams pa mched bzhi*, which should be amended to read: byams pa mched bzhi'i nang tshan. . .". Cf. "byams chen bzhi'i nang tshan . . ." (text-folio 70-*a*), "'phags pa mched bzhi'i nang tshan . . ." (text-folio 69-*a*), or "jo bo mched bzhi'i nang tshan . . ." (text-folio 62-*b*). This construction means" one among the four. . . .", and in each of its occurrences, the statue concerned is placed immediately after the words "nang tshan"; however, in this case, the name of the statue immediately following *byams pa mched bzhi* is that of Dpal-ldan Lha-mo, who is certainly not Maitreya. It appears that this "byams pa mched bzhi" refers back to the Maitreya statue discussed in note 365; perhaps it was added as an afterthought by Lama Btsan-po.

368) Das gives quite a complete verbal description of this terrific deity, when he discusses this statue of Dpal-ldan Lha-mo in the Jo-khang. See *JLCT*,

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pp. 158-9. Tsa-tsi-kā-ma-ni appears to be the Skt: Carcikā, which is a name for Durga.

[369] The full title of this work is: Lha-ldan Sprul-pa'i Gtsug-lag-khang-gi Dkar-chag Shel-dkar Me-long Bzhugs-so. It comprises Vol. Dza of the complete works of the Fifth Dalai Lama. Waddell and Grünwedel relied on this text for their works on the Jo-khang (see note 361).

[370] Thams-cad-mkhyen-pa 'Jam-dbyangs Dge-ba'i-bshes-gnyen: unidentified.

[371] According to the *VSP*, "King Mnga-bdag Khri-ral-can (Ralpa-can) established a Mchod-khang with a monk community in each of the four quarters of Lhasa, and the ones called Rme-ru and Kā-ru were destroyed by (Glang)-Dar-ma" (*VSP*, folio 116-*a*). Rme-ru is called Muru in *LAB*, which gives a short description (*LAB*, pp. 91-2), and it is the Muru of *RIS*, Map XVII. It is located in the northeast corner of Lhasa. For more details, see *MBG*, pp. 94-5-note 70. In Chinese: Mu-lu (木鹿) (*WTTC*, chüan 6 pp. 8-*a* to 8-*b*).

[372] This refers to the *grwa-tshang* in the Ra-mo-che temple. According to the *VSP*, it is also called Ra-mo-che Bzhi-sde, because Tshal-pa Khri-dpon Dga-bde-bzang-po established four *grwa-tshang* at the *Gtsug-lag-khang*, which had been founded by the Chinese (rgyas btab), for the offering of the sacrifices and so the name *Bzhi-sde* was given to it (*VSP*, folio 116-*a*). Ra-mo-che is refered to as the temple "built by the Chinese" because it is attributed to the Princess Wen-ch'eng (*PMKP*, folio 98-*b*). For a short description, see *JLCT*, pp. 155-6, 164-5. In Chinese: Hsiao-chao ssu (小昭寺) (*WTTC*, chüan 6, pp. 4-*b* to 5-*a*).

[373] The text reads: *bod shing sgo can* (lit. Tibet having wooden doors), i.e., "permanent houses" as apposed to "moveable tents". This expression becomes synonymous with the area of Dbus and Gtsang, where the population is largely sedentary, as opposed to the nomadic peoples of other areas. For a detailed discussion on this expression, see *TPS*, p. 698-note 486.

[374] That is to say, the Dalai Lama is the nirmāṇa-kāya of the Boddhisattva Avalokiteśvara (cf. notes 6 and 203).

[375] According to tradition, King Srong-btsan-sgam-po built his palace on the hill called Dmar-po-ri, and it served as the residence of the kings of Tibet down to the time of the Fifth Dalai Lama. After that it became the residence of the Dalai Lamas (cf. *JLCT*, p. 166). For a detailed discussion see, *MBG*, pp. 88-9-note 47.

[376] Sangs-rgyas-rgya-mtsho was the Sde-srid of Tibet from 1679 until his death at the hands of Lha-bzang Khan in 1705. Although he is considered by some scholars to have been the natural son of the 5th Dalai Lama, Tucci notes that there is no explicit information in Tibetan sources to substantiate this opinion (cf. *TPS*, p. 257-note 145). Because of the situation in Tibet, he concealed the death of the 5th Dalai for 16 years (i.e., from 1682 to 1697), during which time he was the actual ruler of Tibet (*TPS*, p. 76). He authored four books (see *TPS*, p. 136 for titles and subjects) and built the Pho-brang-dmar-po (*PSJZ*, p. 165). Also see Bell, p. 130.

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377) This statue of Lokeśvara is one among the four famous statues of 'Phags-pa (Skt: Avalokiteśvara). According to bell, this statue, which is made of sandal-wood, is the most precious image in the Potala. Legend has it that a sandal-wood tree in India split and inside of it there appeared this statue along with three others (BELL, pp. 131-2). Das called it Gon-po (Mgon-po, i.e., Lord) and said it is located in the hall where the Fifth Dalai used to hold his court (*JLCT*, p. 169).

378) Ngag-dbang Blo-bzang-rgya-mtsho, who became the Great Fifth Dalai Lama, was born at 'Phyongs-rgyas in the Yar-klungs valley in the year 1617. He was the first of the Dalai Lamas to exercise temporal rule over Tibet, having received the investiture over the 13 Khri-skor from Gu-śri Khan after the defeat of the ruler of Gtsang in 1642. He died in 1682, but his death was not made public until 1697. (On his life and times, see *TPS*, p. 57-ff). The Fifth was a prolific writer (on his works, see *TPS*, pp. 133-6). Waddell gives the wrong impression that Ngag-dbang Blo-bzang-rgya-mtsho was the first to receive the title of Dalai, and consistently refers to the Fifth as the First Dalai; whereas, the man now counted as the Third Dalai was actually the first Dalai (cf. note 359). See also BELL, pp. 134-6 and *MBG*, p. 87-note 44.

379) This tomb, which somewhat resembles a *mchod-rten*, is sixty feet high, covered with plates of gold, and the framework is said to be of solid silver. It is studded with diamonds, saphires, and other precious stones, which truly makes it worthy of its name 'Dzam-gling-rgyan (" Ornament of the World "). Services, which commence at sunrise and end at noon, are conducted before it each day. The tombs of the other Dalai Lamas following the Fifth (with the exception of the Sixth, who died in Khams) are also in the Potala. Though the other tombs are similar to the Fifth's, they are on a smaller scale. See *JLCT*, p. 169, BELL, pp. 132, 136, and *MBG*, p. 89-note 48.

380) Vajra-pāṇi is the spiritual reflection of the Dhyāni-Buddha Akṣobhya. This deity, depicted in imagery holding a Rdo-rje (Vajra) in his right hand, is colored black or dark blue; blue being the color assigned to Akṣobhya (Tib. Mi-bskyod-pa). See WADDELL, p. 356.

381) The uncorrected text read *lcogs-po'i ri*. See note 382 for a discussion on this.

382) Although Lama Btsan-po gives the name of the mountain as *Lcog-po'i ri* (the Low Mountain) and the name of the college as *Lcags-ri* Vaidūrya (The Lapis lazuli Wall), the two names appear to have been compounded, since the mountain and the college are both called Chiakpori (*RIS*, Map XVII), or Chakpori (*LAB*, p. 92), or Chagpori (*JLCT*, p. 196). Das does make some distinction by calling the mountain Chagpori and the college Vaidurya Ta-tsan (*Grwa-tshang*) (cf. *JLCT*, p. 195). This college is dedicated to the gods of medicine, on whom see WADDELL, pp. 353-4. Also see *MBG*, p. 91-note 60.

383) The Bodhisattva Mañjuśrī is the personification of Wisdom, and his *raison d'être* is to dispell ignorance, thus he is always depicted with the book of Transcendental Wisdom (Skt: Prajña-pāramitā) and the Sword of Knowledge (Tib. Shes-rab ral-gri). The reformer, Tsong-kha-pa, is considered to be an

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incarnation of this Bodhisattva. See ELIOT, *op. cit.*, Vol. II, pp. 19-21; and WADDELL, pp. 355-6.

384) This is the hill on which the monastery of Kun-bde-gling is located. According to Mr. Hugh Richardson, it is called Ba-ma-ri or also Ba-mo-ri. According to *MBG*, the name of this hill is Bong-ba-ri (see *MBG*, p. 92-note 64). In Chinese: Mo-p'an shan (磨盤山) (*WTTC*, chüan 6, p. 12-*a*).

385) Yun-khrang Rā-dza (Yun-khrang Rāja) is Yun-ch'ang, i.e., Kuan-yü (關羽), who was cannonized as the Chinese God of War. Ma-hā-tsi-na in this passage means " Great China ". According to Mr. Hugh Richardson, " this temple is commonly known as the *Gesar Lha-khang* and is on the same hill as Kun-bde-gling monastery and to the north of it. It is built in Chinese style and has images also of Chinese style. Ma-hā-tsi-na'i dgra-lha means " The God of War of Great China ", i.e., Kuan-ti (關帝). It seems (the Chinese Emperor) Ch'ien-lung identified Kuan-ti with Gesar for political reasons, and that's why the temple is now called the Gesar Lha-khang. There is an inscription there reportedly dated in the 58th year of Ch'ien-lung (i.e., 1793). The foundation of the temple was connected with the victory over the Gorkhas in 1792, and it was erected by contributions from Chinese officials ". (I am indebted to Mr. Richardson for the above information, conveyed by personal correspondence dated 19 April, 1957). This is the Kuan-ti miao (關帝廟) mentioned in *WTTC*, chüan 6, p. 10-*a*, where the date of its erection is given as the 57th year of Ch'ien-lung (i.e., 1792). Also see *MBG*, p. 92-note 65.

386) The Am-ban was first established in Lhasa following the civil war of 1727-28 as an observer for the Chinese Emperor, i.e., for the K'ang-hsi Emperor. Over the period of decades, due to the political relations between Tibet and China, the power of the Am-ban increased until he became the medium of all communications between the governments of these two countries. For the origin, development, and partial listing of the Ambans, see PETECH, pp.74-5, 236-8, and 269. Also see *JLCT*, pp. 178-80.

387) The monastery of Bstan-rgyas-gling was once one among the four *Gling* (or monasteries) of Lhasa from which the Sde-srid was chosen; but, in 1910, it sided with the Chinese who then occupied Lhasa. When the Chinese were defeated in 1912, Bstan-rgyas-gling was disendowed and the building partially destroyed. See BELL, pp. 163-4 and the photo facing p. 164, which shows the damaged buildings. See the following note for further information on the four *Gling* of Lhasa.

388) The Fifth Dalai Lama ruled that the Sde-srid must be a Lama and that only the heads of the four Gling of Lhasa could fill that office. Those four Gling (monasteries) were 1) Bstan-rgyas-gling, 2) Kun-bde-gling, 3) Tshe-mchog-gling, and 4) Tsho-mo-gling; although there have been exceptions to this (WADDELL, pp. 253-4 and *JLCT*, pp. 172-3). Following the disendowment of Bstan-rgyas-gling (cf. preceeding note), Rme-ru became the fourth monas-

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tery from which the regent could be selected (BELL, pp. 184), and by 1948, Rme–ru appears to be considered as one of the *Gling* and no mention is made of Bstan–rgyas–gling (cf. *LAB*, p. 86). The function of the Sde–srid (regent) is to manage the government during the minority of the Dalai Lama (see PETECH, pp. 221-3).

389) This is the name of the Chinese garrison north of Lhasa, which is called Grva–bzi by Petech and it is the Dabchi (dgra–shi: lit. dead enemy) of Pandit Kishen Singh's report (*RIS*, p. 242 and *RIS*, Map XVII). For a brief history of this garrison, see PETECH, pp. 237-8.

390) Lha–bzang Khan was the last Qōšot Khan in Tibet, ruling from 1697 up to his defeat by the Dzungars in 1717. For details on this man and his rule in Tibet, see PETECH, pp. 9-ff and 268.

391) This refers to the defeat of Lha–bzang Khan by the Dzungarian army of Tshe–ring–don–grub. For a detailed study of this period, see PETECH, pp. 27-ff.

392) Tā–lo–ye (Chinese: Ta–lao–yeh 大老爺), a Chinese loan word in Tibetan, is a title of respect commonly given to Chinese officials (PETECH, p. 86 and *JLTC*, p. 86-note 1).

393) Se–ra monastery was founded by Byams–chen chos–rje Shākya–ye–shes, a personal disciple of Tsong–kha–pa who was born at Tshal–gung–thang. When the Yung–lo Emperor (永樂) invited Tsong–kha–pa to China, Tsong–kha–pa sent Shākya–ye–shes as his emmissary. Shākya–ye–shes returned to Tibet and founded the monastery of Se–ra in the Earth–Hog year (i.e., 1419). (*VSP*, folios 112-*a* to 114-*a*). For a list of the abbots of Se–ra, see *TPS*, Vol. II, *Genealogical Tables*, where it is to be noted that Mkhan–chen Shākya Tshul–khrims–pa is listed as the second abbot. According to the *VPS*, this man founded the monastery at Mdzo–mo–mkhar (see note 805) and Mkhas–pa Dar–bzang was the second abbot of Se–ra (*VSP*, folio 112-*b*). For an account of Se–ra and its founding, see WADDELL, pp. 269-70, *PSJZ*, pp. 306-7, and according to Chinese accounts, see *WTTC*, chüan 6, pp. 6-*b* to 7-*a*. In Chinese: Se–la ssu (色拉寺) (*WTTC*, loc. cit.), Se–la (色喇) (*TCI*, p. 7-*b*).

394) The full name of this *grwa–tshang* is: Se–ra Byes–pa mkhas–mang grwa–tshang (*PSJZ*, p. 307), and according to the *VSP*, it was established by Sne'u Dpal–'byor rgyal–po and Dpon–sa–bu–khrid dpal–'dzom (*VSP*, folio 115-*a*).

395) The full name of this *grwa–tshang* is Se–ra Smad–thos–bsam nor–bu'i gling (cf. *PSJZ*, p. 307).

396) Sngags–pa grwa–tshang: unidentified.

397) According to the *PSJZ*, this receptacle of the tutelary deity of Dge–slong–ma dpal–mo is said to have been concealed in Pha–bong–kha (cf. note 400), from where it was obtained by Rgyal–mtshan bzang–po (*PSJZ*, p. 307).

398) Dpal–padma yang–gsang drag–po: unidentified.

399) This is the famous rdo–rje of Se–ra from which all other rdo–rje derive their form. This rdo–rje is what is called a Rta–mgrin phur–bu and it

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is said to have originally belonged to the Indian sage named Grub-thob Mda-'phyar-pa. Having flown through the air, it was found on the hill near Phur-bu-lcog, a small hermitage east of Se-ra (WADDELL, pp. 269-70, *PSJZ*, p. 307). *Gter*, as used here, does not mean simply "treasure". It refers to some sacred object, such as books, ritual objects, etc. which have been secreted in former times by someone. Those who find such *gter*, or secreted sacred objects, are called *Gter-ston*.

[400] This hermitage is also called Byang-chub shing-gi nags-khrod. Chos-kyi-rgyal-po Srong-btsan-sgam-po lived and meditated there, according to *VSP* (folio 116-*b*). The "Seven men of trial" (sad-mi-mi-bdun) lived there, and after the time of Glang-dar-ma, the Dge-bzhes Brag-dkar-pa established a monastic community (dgon sde) there (*PSJZ*, p. 308). For more details, see *MBG*, pp. 101-2 note 86.

[401] Se-ra Chos-sde-pa: unidentified.

[402] For Tucci's visit to Brag-yer-pa and a description of its temples and holy objects, see *LAB*, pp. 107-10. This is the location of the Dakyarpa Gom pa of *RIS*, Map IV.

[403] In regard to Atśia going to Yer-pa and for a photo of the place where he lived, see BELL, pp. 56-7. Cf. also *BA*, p. 259 amd *LAB*, p. 107.

[404] Cf. *LAB*, p. 110.

[405] Although the text says: *grub thob brgyad cu* ("eighty Siddhās"), traditionally, there were eighty-four. For the names and an individual account of the Eigthy-four Grub-thob, see GRÜNWEDEL, "Die Geschichten der Vierundachtzig Zauberer (Mahāsiddhas)", *Baessler-Archiv*, Band V Heft 4-5, Leipzig, 1916. See also *TPS*, pp. 226-30, ELIOT, *op. cit.*, Vol. III, p. 385.

[406] This statue of Avalokiteśvara is called "Phyag-stong-spyan-stong" (The Thousand Arms and Eyes) and is kept in the Chos-rgyal-phug (*LAB*, p. 109).

[407] Dzambha-la is the deity Jambhala, a form of the God of Wealth. On Jambhala and the other two forms known as Vaiśrāvaṇa and Kuvera, see *ODT*, pp. 68-81.

[408] Rig-byed-ma is the deity called Kurukulle. For a brief description of this deity, see *ODT*, pp. 76, 366.

[409] Grub-thod Bir-wa-pa (Skt: Siddhā-Virūpā) is the Indian Master considered by the Sa-skya-pa to be their first master. See *MBG*, p. 143-note 430.

[410] This statue of Maitreya is kept in the Byams-pa Lha-khang. It was commissioned by Mar ston (see *LAB*, p. 109).

[411] In statuary, *rgyab-yol* (Skt: prabhā-maṇḍala) refers to the arch which rises behind the image itself and which represents the halo of the flames of wisdom (*TOC*).

[412] This is the Kāli of Serene Manner and it is another form of the goddess Dpal-ldan Lha-mo, on whom, cf. note 338.

[413] These are the monks from the Upper Tantric grwa-tshang. Cf. note 326 on the Lower Tantric grwa-tshang.

[414] Dbus-gling: unidentified.

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415) Tshal-gung-thang was founded by Zhang Brtson-grags, also called Zhang-mtshal-pa, in 1187 A.D. (*BA*, p. vi). For the disciples of its founder and the succession of abbots see *BA*, pp. 711-7. For a discussion on the history of this monastery, see *MBG*, pp. 105-6-note 105.

416) This man is known variously as Bla-ma Zhang, Zhang Rin po-che, and Zhang 'Gro-ba'i mgon-po. He was born in 1123 A.D. at Tshal-pa-gru, and died at the age of 71 in 1193. See *BA*, pp. 711-5 for a brief history of this man. Also see *VSP* (folio 122-*b*) and *MBG* (p. 105-note 104).

417) On this sub-school of the Bka-brgyud-pa and its founder, see note 239.

418) This is the Dechen Dzong of the maps, situated about 14 miles upstream from Lhasa on the south bank of the Skyid-chu. For a description of this *rdzong* as it was in 1873-5, see Pandit Nain Singh's report in *RIS*, p. 186. Visited by Tucci in 1948 (cf. *LAB*, p. 112). Cf. note 324 for a discussion on this and the rdzong in Stod-lung with the same name of Bde-chen-rdzong. In Chinese: Te-ch'ing (德慶) (*HTT*, Map. 50).

419) See notes 325 and 324.

420) In regard to the foundation of this grwa-tshang, Brag-dkar Nang-so Rin-lhun-pa was the patron, and even Tsong-kha-pa himself performed rites, such as food offerings for subduing the Sa-bdag (*PSJZ*, p. 299).

421) Mkhas-grub Rin-po-che, also called Mkhas-grub Dge-legs-dpal, was one of the chief disciples of Tsong-kha-pa. He served as abbot of Dga-ldan from 1431 until his death in 1438 (*BA*, p. 1079). He wrote some books (cf. *TPS*, p. 160), and according to tradition, he built the Byams-pa temple at Bde-chen (*LAB*, p. 112).

422) Gnyan Lotsāva Dar-ma-grags took part in the Council of 1076. See *MBG*, p. 105-note 101.

423) Gnyan-mgon-phug: unidentified.

424) Dga-ldan, the most famous of the Dge-lugs-pa monasteries, was founded by Tsong-kha-pa himself in the same year that he instituted the Smon-lam chen-mo, i.e., in the Earth-Ox year of the 7th cycle (1409 A.D.) (*BA*, p. 1077). For the traditional accounting of the origin of the name of this monastery, see *VSP*, folio 55-*b*. For a list of the abbots of Dga-ldan, see *TPS*, *Genealogical Tables*, Vol. II; for a partial list see *BA*, pp. 1079-80. See *LAB*, pp. 110-2, for a rather detailed description of Dga-ldan. See also *MBG*, pp. 106-8-note 107, WADDELL, p. 268, and BELL, pp. 96, 184-5. In Chinese: Ka-le-tan (噶勒丹) or Kan-tan (甘丹) (*WTTC*, chüan 6, pp. 7-*b* to 8-*a*), Ka-erh-tan miao (噶爾丹廟) (*TCI*, p. 7-*b*). In regard to the mountain on which Dga-ldan is located and which is called Dbang-bskur-ri in our text, it is called 'Brog-ri, or 'Grog-pa-ri in the *VSP* (folio 55-*b*) and 'Gog-pa-ri in *Das' Dictionary*, p. 291. Its name in Chinese sources is Wang-ku-erh shan (旺固爾山) (e.g., *WTTC*, chüan 6, pp. 7-*a* to 8-*b*), which agrees with the Dbang-bskur-ri of our text.

425) Shar-rtse grwa-tshang was founded by Gnas-brtan Ron-rgyal-ba, who was one among the eight attendants of the Master Tsong-kha-pa (*VSP*, folio

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80-*a*). His name appears as Gnas-bstan Shar-ba Rin-rgyan-pa in the *PSJZ*, p. 297. Also see *LAB*, p. 112.

[426]) Byang-rtse grwa-tshang was founded by Hor-ston Nam-mkha-dpal bzang-po, who was born at Mal-dro in the Water-Ox year (1373 A.D.). He attached himself to Tsong-kha-pa and others, and by studying the Sutras and Tantras, he became a great scholar (*VSP*, folio 79-*b*). Also see *LAB*, p. 112.

[427]) Tsong-kha-pa died at Dga-ldan in 1419 A.D. and there are two *mchod-rten* there of gilt bronze even today which are said to contain his remains and those of his two main disciples. This throne, or chair (i.e., the Dga-ldan gser-khri), is an example of good Nepalese handicraft of the 15th century (see *LAB*, p. 111, where a short description of Tsong-kha-pa's quarters 'Od-zer phug is also given). Cf. *MBG*, p. 108-note 108.

[428]) Thub-pa Tshul-khrims-ma: unidentified.

[429]) Dpa-bo 'Ja-tshon-ma: unidentified.

[430]) Yamāntaka, the destroyer of Yama, is called Rdo-rje-'jigs-byed, or also Gshin-rje-gshed in Tibetan. He is a tutelary deity of the Dge-lugs-pa. Cf. note 352.

[431]) Mahā-ka-la, called Nag-po chen-po in Tibetan, is a Chos-skyong (Skt: Dharmapāla). For a description and discussion, see *ODT*, p. 38-ff, or GETTY, pp. 160-2.

[432]) Kālarupa: unidentified.

[433]) *Blos-bslangs* is a technical term not found in the dictionaries. It is the name for those maṇḍalas which are built of materials in such a manner that the symbols and images protrude from the back-ground (*LAB*, p. 37). According to tradition, these *blos-bslangs* at Dga-ldan were built by Mkhas-grub-rje (*LAB*, p. 111).

[434]) Gsang-ba-'dus-pa,, as a yi-dam (tutelary deity), is a Tantric form of Vajrapāṇi. For a description and discussion, see GETTY, p. 144.

[435]) Bde-mchog (Skt: Saṃvara) is also called Dpal 'Khor-lo-sdom-pa. See GETTY, p. 145, for description and discussion.

[436]) According to *VSP*, these *blos-bslangs* were built in the Sheep year, which is probably the first Sheep year after the founding of Dga-ldan, or in the Wood-Sheep year (1415 A.D.). These maṇḍalas were not built in the main assembly hall, because (Tsong-kha-pa) said it would be improper if those who had not been initiated should see them (*VSP*, folio 55-*b*).

[437]) Maudgalyāyana was one of the two chief disciples of the Buddha Gautama; Śāriputra being the other. In iconography, they are depicted standing to the right and left of the Buddha and holding an alms-bowl and a staff. (WADDELL, pp. 8, 376).

[438]) Rigs-gsum-mgon-po literally means the Protectors of the Three Classes of Beings. These classes are the Gods (lha-rigs), Men (mi-rigs), and the Serpent, or Demi-gods (klu-rigs). The three Bodhisattvas who protect these beings are Spyan-ras-gzigs (Avalokiteśvara), 'Jam-dpal (Mañjuśrī), and Phyag-na-rdo-rje (Vajrapāṇi).

[439]) Cha-pa Chos-kyi-seng-ge: unidentified.

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[440] The text originally read *rdzi-mo*, which means a "shepherdess", and which would be entirely out of place in this context; therefore, the text was amended to read *rdzi-ma* (Skt: kumbha), "a pot".

[441] Cf. note 268.

[442] 'Phan-yul is the Phembu of *RIS*, Map XIV. It is the valley formed by the 'Phan-yul chu (called Phembu Chu by Kishen Singh), which rises in the mountains to the east of Stod-lung Bde-chen rdzong and flows eastward entering the Skyid-chu near Dga-ldan monastery. For Pandit Kishen Singh's account of 'Phan-yul, see *RIS*, pp. 242-3.

[443] Sangs-rgyas-rgya-mtsho evidently was in doubt as to the founder of Rgyal-lha-khang, for he attributed it to either Rgyal-gyi-zhang chen-po, or Sna-nam Rdo-rje-dbang-phyug (*VSP*, folio 142-*b*), and this duality is repeated by Sum-pa Mkhan-po (*PSJZ*, p. 312). On the other hand, 'Gos Lotsāva (who lived earlier than Sangs-rgyas-rgya-mtsho) gives credit only to Sna-nam Rdo-rje-dbang-phyug, whose dates are 976-1060 A.D. (cf. *BA*, pp. 87-8). It was founded in 1012 A.D. (*BA*, p. 88). In 1240, it was burned by the Mongol troops under Rdo-rta-nag (= Dor-tog, i.e., Doorda darqan), but he later repented and gave gold and silver for its rebuilding (*TPS*, pp. 9, 251-note 16, *BA*, p. 91). On the founding of Rgyal-lha-khang, an account of the life of Sna-nam Rdo-rje-dbang-phyug, and the succession of abbots, see *BA*, pp. 87-93.

[444] The text reads: *dge bshes glang ri thang pa'i gdan sa 'phan yul rgyal lha khang sogs* . . ., which would normally mean that 'Phan-yul Rgyal-lha khang was the seat of Dge-bshes Glang-ri-thang-pa, which is wrong. Glang-ri-thang-pa is nowhere mentioned in the lists of abbots of Rgyal-lha-khang in *BA* (pp. 87-93) or in *VSP* (folio 142-*b* ff). He was the abbot of Glang-thang monastery (cf. *BA*, p. 271), which is the Langdāng Gom pa of *RIS*, Map IV, and the Langdong of Bell's Map. It is situated on the southside of the 'Phan-yul chu and just east of the Nalendra monastery. It was founded in 1093 by Rog Glang-ri-thang-pa Rdo-rje-seng-ge, a pupil of Po-to-pa. His dates are 1054-1123. (For a short account of his life and disciples, see *BA*, pp. 270-1. Also see *MBG*, p. 84-note 31). In view of this information, the text should be amended to read: *dge bshes glang ri thang pa'i gdan sa/'phan yul rgyal lha khang sogs*. . ., and thus translated as: "(monasteries) such as, the seat of Dge-bshes Glang-ri-thang-pa, and 'Phan-yul Rgyal-lha-khang."

[445] Shar-ba-pa was born at Byang Rom-po in 1070 A.D. He was a disciple of Po-to-pa, and after the latter's death, most of his disciples attached themselves to Shar-ba-pa. Shar-ba-pa died at the age of 72 in the year 1141. For a short history of his life and his lineage of disciples, see *BA*, p. 271-ff. Cf. *MBG*, pp. 83-4-note 29.

[446] Shar-'bum-pa is situated on the west side of the road up the Lhun-grub rdzong valley. There are many mchod-rten there and a nunnery. See *MBG*, p. 83-note 28.

[447] 'Phan-yul Chos-'khor-gling: unidentified.

[448] This is the Nehlin Dāk Gom-pa of *RIS*, Map IV, and the Nālenda Gom-pa of *RIS*, Map XIV. It is situated on the route from Lhasa to Lhun-grub

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rdzong, about 2 miles south of the place where this route crosses the 'Phan-yul chu. It was founded in 1435 A.D. by Smra-ba'i-seng-ge Rong-ston chen-po, who was born into a Bon-po family in Rgyal-mo-rong in 1367 A.D. He died at Nalendra in 1449. For an account of his life and the succession of abbots at Nalendra, see *BA*, pp. 1080-2. Also see *MBG*, p. 84-note 32. In Chinese: Na-lan-cha (納蘭扎, Na-la-cha (那拉扎) (FUCHS, p. 335).

449 This is the Chak P of Bell's Map and the Cha La of *RIS*, Map IV and Map XIV, where the elevation is given as 15,840 feet. In Chinese: Ch'a-k'o-la shan (察克拉山) (*HTT*, Map 50).

450) This is the Talung of Bell's Map and the Jāng Tālung of *RIS*, Map IV, where the elevation is given as 12,760 feet. It was founded in 1180 by Stag-lung-thang-pa Bkra-shis-dpal, whose dates are 1142-1210. For details of his life, see *BA*, pp. 610-21. On the monastery and the succession of abbots, see *BA*, pp. 649-52. Also see *MBG*, pp. 81-2, notes 19 and 22. In Chinese: Ta-lung (達隆) (*WTTC*, chüan 6, p. 9-*a*).

451) 'Brom-ston-pa Rgyal-ba'i 'byung-gnas was born in Stod-lung in 1005 A.D. He met Atiśa in Mnga-ris and together they traveled to Skyid-grong and central Tibet. After Atiśa's death, 'Brom-ston proceeded to Rwa-sgreng in 1056, where built the main temple with two columns and the upper courtyard. He died 1064 A.D. For details of his life, see *BA*, pp. 251-65. Also see *MBG*, pp. 77-8-note 4.

452) Si-li-rgod-tshang is about three and one-half miles from Stag-lung monastery, situated between Stag-lung and Phu-mdo rdzong. It is the Gser-gling rgod-tshang of *MBG*. According to Klong-rdol bla-ma, it was founded by Sangs-rgyas yar-byon (*MBG*, p. 81-note 17).

453) This man is also called Rgod-tshang-pa Mgon-po-rdo-rje. His dates are 1189-1258. For an account of his life, travels, and studies, see *BA*, pp. 680-8.

454) This valley is formed by the Rong chu which rises in the Gnyan-chen Thang-lha range and flows eastwardly. At approximately 91°15′ of longitude, it is joined by the Stag-lung chu from the south, and the river called Migi on *RIS*, Map XIV, from the north. From this point on the river is called the Skyid chu.

455) Phu-mdo rdzong is the Phongdo of Map 1943, and the Phondu of *RIS*, Map XIV. It is called Phong-mdo in the *BA*, (e.g., p. 616). The fort is situated at the confluence of the Rong, Stag-lung, and Migi (?) rivers. For a brief description of Phu-mdo rdzong, see *RIS*, p. 243. In Chinese: P'ang-to (滂多) (FUCHS, p. 335), P'ang-to cheng (旁多城) (*HTT*, Map 50).

456) This large valley is formed by the river called Migi by Pandit Kishen Singh (*RIS*, p. 243). Since he gave no indication of the meaning of Migi and no reference to the name of this river has been found so far in other sources, it is difficult to guess at the actual Tibetan name. This river rises in the Gnyan-chen Thang-lha range in the north and flows generally south through the Shang-

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shung area. After passing by the monastery of Rwa-sgreng, it joins the Rong chu at Phu-mdo. Cf. *RIS*, Map XIV and Map 1943.

[457]) This is the Reting Gom-pa of the maps. According to the *BA*, Ra-sgreng, also spelled Rwa-sgreng, was founded in 1056 A.D. (*BA*, p. 186); but other sources say this Bka-gdams-pa monastery was finished in the year 1057 (cf. *TPS*, p. 89). This dual tradition was in existence even in Sangs-rgyas rgya-mtsho's time, for he said that although some say it was founded in the Fire-Ape year (1056), it was founded by 'Brom-ston Rgyal-ba'i 'byung-gnas in the Fire-Female-Hen year (1057) (*VSP*, folios 144-*a* to 147-*b* on Ra-sgreng and its abbots). On the lineage of abbots according to *BA*, see pp. 265-7 of *BA*. Also see the discussion on Ra-sgreng in *MBG*, p. 77-note 3. In Chinese: Le-cheng miao (勒征廟) (Fuchs, p. 370), Lieh-t'ing (列廷) (*HTT*, Map 50).

[458]) See note 299 on Mar-me-mdzad.

[459]) See note 451 on 'Brom Rin-po-che. The first abbot at Rwa-sgreng after 'Brom-ston was Rnal-'byor chen-po, who finished the lower courtyard left incomplete by 'Brom-ston (*BA*, p. 265).

[460]) Atiśa's tutelary deity was Sgrol-ma (Tārā). Cf. note 301.

[461]) Lho-nub mgon-po, more fully called Lho-nub mgon-po Gri-gug dmar-po, is said to have been introduced into Tibet by Atiśa. For a description of of this deity and his retinue, see *ODT*, p. 54.

[462]) Bka-gdams-pa gong-ma refers to the Bka-gdams-pa school during the period from its founding by 'Brom-ston up to the time of Tsong-kha-pa. In his reformation, Tsong-kha-pa based his teachings on the Bka-gdams-pa, and to distinguish his school from the former, it was called the Bka-gdams-gsar-pa (The Bka-gdams-pa gong-ma, or Former Bka-gdams-pa, is therefore applied to the period prior to Tsong-kha-pa's reformation) (*TPS*, pp. 88-9).

[463]) Klu Dung-skyong is the water demon assigned to the northeast region in the retinue of Varuṇa and is yellow in color (*ODT*, p. 478).

[464]) 'Dzin-pa-lag-mang: unidentified.

[465]) It was prophesied in the *Bka-gdams-pa Glegs-bam Rin-po-che* that this monastery would be located where there was the eternal fragrance of the Juniper tree (cf. *VSP*, folios 145-*b* to 147-*b*).

[466]) The full title of this work is *Jo-bo rje-lha-gcig dpal-ldan a-ti-sha'i rnam-thar bla-ma'i yon-tan chos-kyi 'byung-gnas sogs bka-gdams rin-po-che'i glegs-bam*. It is in two volumes, the first dealing with the life of Atiśa and the second with that of 'Brom-ston (Tucci, *Indo-Tibetica*, Vol. II, p. 93).

[467]) The "intermediate period" (bar skabs) refers to the period between the renaissance of Buddhism after Glang-dar-ma's persecution of the doctrine (841 A.D.) and the rise of the Dge-lugs-pa to supremacy (*TOC*).

[468]) The "offspring of a magpie" probably refers to some Tibetan proverb. Although no reference has been found to this particular one, there is a proverb, expressing the same idea, which goes:

"Ji ltar pha mas bur byams pa |
De ltar bu tshas pha mar min |

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Pha mas bu tshar bskyangs bskyangs nas |
Pha ma rgas nas bu tshas brnyas " ||

(Cf. CSOMA de KÖRÖS, " A Brief Notice of Subhāshita Ratna Nidhi of Saskya Pandita ", *JASB*, *Memorial Volume of Csoma de Körös*, No. XIV, Calcutta, 1912, p. 166). This proverb says:

As children are loved by their parents,
The children do not act so to the parents,
After the parents have reared their children,
The children depise them when the parents are old.

469) 'Bri-gung-mthil, also called Dbus-stod 'Bri-gung-mthil, is the Dugong Gompa of Bell's Map. It is called 'Bri-khung and 'Bri-khung-Thel in the *BA* (e.g., cf. *BA*, p. 577). This monastery was originally founded by Sgom-rings of Mi-nyag, who was a disciple of Phag-mo-gru-pa (*BA*, p. 566, *TPS*, p. 688-note 127). For historical data on 'Bri-gung, see *TPS*, pp. 16-7, 21-ff, BELL, pp. 70-1. For the succession of abbots, see *BA*, pp. 608-10. 'Bri-gung is situated in the upper part of the Gzho-rong valley (see *MBG*, pp. 111-2 note 116). Waddell gives contradictory information on the founder of 'Bri-gung. On page 69, he states it was founded by " Rinch'en-p'un-ts'og and Je-spyan-sṅa-wa "; but on page 276, he credits it to the son of the " Sakya Lāma, Koncho Yal-po ", and the dates given are 1177 and 1166 respectively. Even Sum-pa Mkhan-po had his own version. He said it was founded by Lha-gzigs-pa, a disciple of Tsong-kha-pa (*PSJZ*, p. 312); but, according to the *BA*, Lha-gzigs-pa "(born in 1372 A.D.): was a domestic attendant (gzims-gyog) of 'Bri-khuṅ-pa " (*BA*, p. 545). (For a lengthy discussion on 'Bri-gung, see *MBG*, *loc. cit.*). In Chinese: Pi-la-kung-te miao (必拉公的廟) (FUCHS, p. 336), Tou-kung (都貢) (*HTT*, Map 50).

470) This man is called Chos-rje 'Bri-khung-pa in *BA*. He was born at Ldan-stod gtson-du in the year 1143 A.D. In 1177, he ascended the abbot's seat of Phag-mo-gru, but because of his penury, he was unpopular. He left the seat and went to 'Bri-gung in the year 1179. (See *BA*, pp. 569-70). He enlarged the monastery there, which had been founded by Sgom-rings. He died in the year 1217. For a brief account of his life, see *BA*, pp. 596-601, and for the lineage of his disciples, see *BA*, pp. 601-8.

471) 'Bri-gung Yang-ri-dgon is situated on the left bank of the Gzho-rong chu, some six miles upstream from 'Bri-gung rdzong-gsar (see following note). This monastery is said to have been founded by 'Phrin-las bzang-po (*MBG*, pp. 110-1-note 115).

472) 'Bri-gung rdzong-gsar is situated on the left bank of the Skyid-chu near the mouth of the Gzho-rong chu. It funtions as an administrative headquarters for the district governed by the 'Bri-gung monastery (*MBG*, pp. 110-1-note 115).

473) This is the Naktsang area of Bell's Map and Map 1943, which covers the region roughly between the Thok Daurakpa (Gold Field), at approximately 85°15′-32°05′, eastward to Senja Dzong at 88°30′-30°57′ of Bell's Map. Accord-

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ing to Pandit Nain Singh, the Nag-tshang people are promiscously termed "Hor-pas" and "Dok-pas" ('Brog-pa), and they speak a language not too different from that of Lhasa. He states further that the ruler of this district, the "Garpon Durje Puntchok" (i.e., Sgar-dpon Rdo-rje Phun-tshogs), whose rank is hereditary, collects tribute for Lhasa and remits it to Senja Dzong in the east" (*RIS*, p. 170).

[474] This is called De Namru district by Pandit Nain Singh (*RIS*, p. 173), Gnam-ru is the area between the Zilling Tso and Bam Tso lakes north of Tengri Nor and Namru on Map 1943.

[475] Nag-chu is the area around the Nag-chu rdzong, which is the Nagchu Dz of Map 1943 located at 91°59′-31°30′. This is the Nagchuka area of Bell's Map.

[476] Yangs-pa-can area is not marked on the maps consulted, therefore it remains unidentifiable as to general location.

[477] See note 26.

[478] See note 14.

[479] This is the Kongka Dzong of the maps. It is Gongkhar of *JLCT* (p. 235) and the Gong Ka Dzong of *RIS*, Map XIX. In Chinese: Kung-ka (貢噶) (*HTT*, Map 50).

[480] Gong-dkar chos-sde, called Kong-dkar chos-grwa in *LAB*, was founded by Sa-skya Kun-dga rnam-rgyal (*PSJZ*, p. 320, *LAB*, pp. 149, 179-note 54). For a brief description, see *LAB*, pp. 150-1. It is the Gong kar chhoi-de of *RIS*, Map XIX, and is situated about one mile downstream from Gong-dkar rdzong.

[481] Gong-dkar Rdo-rje-gdan-pa (The man of Rdo-rje-gdan of Gong-dkar) appears to refer to Sa-skya Kun-dga rnam-rgyal (on whom, see preceeding note). This monastery is called the Rdo-rje-gdan (Skt: Vajrāsana) of the Gong-dkar region (cf. *PSJZ*, p. 320).

[482] Bde-chen chos-'khor is not indicated in *RIS*, Map XIX, which is quite detailed on this area; however, Tucci mentions passing a rebuilt convent on the Kabrola pass road from Kong-dkar-rdzong to Yar-'brog g-yu-mtsho (cf. *LAB*, p. 151 and Sketch Map facing p. 8). Perhaps they are one and the same. Cf. *MBG*, p. 134-note 346.

[483] This is the Ra-medh of *RIS*, Map XIX and the Ravame of *LAB* (p. 149).

[484] Cf. note 228.

[485] This is the Dorje-thag of *RIS*, Map XIX and the Dorjetra of *LAB*. Visited by Tucci who gives a brief description of the monastery (see *LAB*, p. 119 and photo facing p. 118). In Chinese: To-erh-chi-cha-ku ssu (多爾濟札古寺) (*WTTC*, chüan 6, pp. 5-*b* to 6-*a*, where a brief account is given).

[486] Rig-'dzin padma phrin-las: unidentified.

[487] Dol Gsung-rab-gling appears to be the Toi Suduling of Das' Route Map and *JLCT*, p. 218. It is located on the east bank of the Tib (?) river,

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which flows northward, entering the Tsang-po almost directly across from Rdo-rje-brag.

488) This is the Champaling of *LAB*, the Cham-pa ling of *RIS*, Map XIX, and the Jiambāling Churtan of *RIS*, Map XIV. A description of this monastery and *mchod-rten* is given in *LAB*, p. 148 (with a photo facing p. 86). Lama Ugyen Gyatso reported that the original design for the nine-storied temple was said to have been found cut on a radish (*RIS*, pp. 349-50). In Chinese: Ch'ien-pa-ling (乾巴嶺) (Fuchs, p. 371).

489) *Chos-'khor* refers to the column of disks on a *mchod-rten* (cf. *Jäschke's Dictionary*, p. 163), and in this passage, it means the *mchod-rten* of Byams-pa-gling resembles the *mchod-rten* called Mchod-rten-sgo-mang located at the monastery Dpal-'khor-chos-sde in Gyantse (cf. note 219).

490) This is the Mindol Ling of *RIS*, Map XIX. According to Lama Ugyen Gyatso, this monastery consists of one nine-storied temple surrounded by about twenty minor ones. For details of his visit, see *RIS*, p. 349. (Cf. Waddell, p. 277, whose information is based largely on Ugyen Gyatso's report). Described briefly by Tucci (*LAB*, pp. 145-7) and by Das, who stated that this monastery never recovered from the damage done by the Dzungars in the 17th century (*sic*! Actually in the 18th century; 1717 A.D. to be exact. Cf. Petech, p. 44) (*JLCT*, pp. 234-5).

491) Bsam-yas was built unter the direction of Khri-srong-lde-btsan under the advice of Padma-Sambhava in the region called Brag-dmar, some three miles north of the Tsang-po river. Tucci places its foundation in the year 791 A.D. (for a discussion on other dates, see Tombs, p. 81). A short history of Bsam-yas with a rather detailed description of it and its environs is given in *LAB* (pp. 119-25). Also see *JLCT*, pp. 221-5 and Waddell, pp. 266-8. For Tibetan accounts, see *PMKP* (folio 100-*a*) and Gtam-tshogs (folio 103-*a* ff). According to *PMKP*, the Abbot Śantirakṣita drew up the plans for Bsam-yas, taking the *gtsug-lag-khang* of Otantapuri as his model. The work was begun in the Fire-Female-Hare year (787) and completed in the Earth-Female-Hare year (799) (*PMKP*, folio 100-*a*). A short account of the founding of Bsam-yas is given in the *WTTC*, chüan 6, pp. 5-*a* to 5-*b*, where its name is given as Sa-mu-yang (薩木秧). For Das' accounting of the name *San-yang*, see *JLCT*, p. 224. In Chinese: Sa-mu-yeh (薩木也) (Fuchs, Map 13), Sha-mu-yeh (沙莫葉) (*HTT*, Map 50).

492) The temples of Bsam-yas are laid out like a maṇḍala. For a detailed description of this monastery and a discussion on the reasons for this form of construction, see Tucci "The Symbolism of the Temples of Bsam-yas", *East and West*, Year VI, No. 4, IsMEO, Rome, 1956.

493) The full title of this work called *Padma Bka-thang* is: *U rgyan pad-ma'i 'byung-gnas-kyi skyed-rabs rnam-thar-pa rgyas-par bkod-pa las pad-ma bka'i thang-yig*. It is attributed to Padma-Sambhava. For a discussion on this book see *TPS*, pp. 110-1 and 258-note 196. See Toussaint, *Le Dict de Padma*, Paris, 1933, which is a translation of the *Padma Bka-thang*.

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494) Rnam-sras-gling: unidentified.

495) This is the Tsetang of the maps. It is situated on the right bank of the Yar-lung chu near where it enters the Tsang-po. It vas founded in 1351 by Ta'i Si-tu Byang-chub rgyal-mtshan, on whom see note 317. For the history of its founding and the succession of abbots, see *BA*, pp. 1082-4. Also see *TPS*, pp. 638, 692-note 254. A short notice on Rtse-thang is given in *LAB* (p. 133). In Chinese: Tse-tang miao (則党廟) (Fuchs, p. 370), Tse-tang (澤當) (*HTT*, Map 50).

496) The names of five monasteries and temples in and around Tse-tang are given in *LAB* (pp. 134-6); but, none of them correspond exactly with this name.

497) The trade center around the Rtse-thang monastery is the commercial center for the Lho-kha region south of the Tsang-po, and includes Kashmiri Moslem merchants, and others. For descriptions of this market center, see *RIS* (p. 177 for Pandit Nain Singh's report, and p. 348 for Lama Ugyen Gyatso's report), *JLCT* (pp. 228-30), and *LAB* (pp. 133-4).

498) The Yar-lung valley is formed by the Yar-lung chu which rises in the mountains to the northeast of the Trigu Tso of the maps and is joined by the 'Phyong-rgyas chu near Ras-chung Phug monastery, then flows northward into the Tsang-po near Rtse-thang. The 'Phyong-rgyas chu rises in the mountains northwest of Trigu Tso (see *RIS*, Map XIX). Yar-lung ranks as the most important region in the early history and legends of Tibet. See *LAB* (pp. 133-4) for a few remarks on Yar-lung's importance. In Chinese: Ya-erh-lung (雅爾隆) (Zach, p. 134).

499) This large *mchod-rten* is located on the left bank of the Yar-lung chu (cf. *LAB*, p. 143) and appears to be the Gyanthang pompa Temple of *RIS*, Map XIX and *RIS*, p. 347, where, unfortunately, Lama Ugyen Gyatso supplied no information save the name.

500) In regard to the " three receptacles " and the " three places " discussed in this passage, compare the names and comments given in *Das' Dictionary*, p. 1130.

501) This is the Tshe-chu bum-pa mchod-rten of *LAB* (p. 143), where it states that the mountain path to Shel-brag branches off there, and that it is next to the Kandenlhakang temple. On *RIS*, Map XIX, the path to Shel-brag is shown branching off at the Kye malung My., which lies just downstream from Gyanthang pompa Temple.

502 This *mchod-rten* is the Tag chhen Pomda of *RIS*, Map XIX, and the Tag-tsan bumba of Das' narrative in *JLCT*, p. 231.

503) This is the Than dub My. of *RIS*, Map XIX, and the Tandub of *JLCT*, p. 230. This temple lies on the east bank of the Yar-lung chu about five miles south of Sne-gdong rdzong, and is credited by tradition to King Srong-btsan-sgam-po. It was damaged by the Dzungars according to some stories, and the 13th Dalai Lama had it rebuilt (Tombs, p. 70). For Tucci's a description, see *LAB*, p. 136.

504) This Btsan-thang g-yu'i lha-khang (The Turquoise Templ^ of the

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King's Plain) is the Tsan-tang of Das' Route Map. According to Das, downward from the village of Ze-khang shikha (?) is the *Tsandan-yu lha-khang* " the temple of sandal-wood and turquoise ", and just west of it is a mountain called Lha-'bab-ri, on which there is a plateau called Btsan-thang, and there is the temple called Btsan-thang Lha-khang (*JLCT*, pp. 232-3). Traditionally, the former (i.e., the Turquoise temple) is attributed to Srong-btsan-sgam-po, and the latter is built on the spot where Gnya-khri-btsan-po was first seen by the Tibetans. The problem is whether the Btsan-thang g-yu'i lha-khang of our text refers to Das' Tsandan-yu Lha-khang or to the Btsan-thang Lha-khang. Perhaps Das' misunderstood Tsandan (i.e., sandal-wood) for Btsan-thang (i.e., King's Plain). On the other hand, Lama Btsan-po may have compounded the names of these two temples into one name. For the present, I shall identify the temple of our text with the Tsandan-yu Lha-khang of Das' narrative.

[505]) This is the palace in Yarlung, where Lha Tho-tho-ri-gnyan-btsan was living when the first Buddhist books traditionally " fell down from heaven ". Some accounts attribute its building to Lha Tho-tho-ri (*PMKP*, folio 97-*b*), and some say the first king Gnya-khri btsan-po himself built it (*DTMP*, folios 10-*a* to 11-*a*). There are various Tibetan spellings for this name, such as 'Um-bu-glang-mkhar (*DTMP*), 'U-bu-bla-sgang (*La-dwags Rgyal-rabs*, folio 13-*b*), Yam-bu bla-sgang (*PMKP*, folio 97-*b*). Our text and Professor Tucci's copy read: Yam-bu-gla-sgang. Das called it the Ombu lha-khang and states that it is more of a memorial hall than a temple and contains images of kings, nobles, and ministers (*JLCT*, p. 230). For Tucci's visit there, see *LAB*, p. 137 (where it is to be noted the name Yumbukalang is a printer's error for Yumbulakang) and the photo facing p. 82. This palace is the Zomba Lha Khang of *RIS*, Map XIX.

[506]) This is the Yar-lung She-ta of *RIS*, Map XIX. For Lama Ugyen Gyatso's visit there, see *RIS*, p. 348. According to Das, Yar-lung Shel-brag is the name of a Rnying-ma-pa monastery on the Shel-brag mountain summit, and the cave of Padma-Sambhava is located about 500 feet below it (see *JLCT*, p. 232). See also p. 143.

[507]) This monastery is more commonly known as Sol-nag Thang-po-che. It is located in the Shu valley, which lies on the west side of the 'Phyong-rgyas chu between 'Phyong-rgyas rdzong and the confluence of the 'Phyong-rgyas chu and the Yar-lung chu (*LAB*, p. 142). It was founded in 1017 A.D. (*BA*, p. 404) by eight (spiritual) brothers, and among them was Gru-mer, a pupil of the great Lam-pa Klu-mes-pa, who was one of the " ten men of Dbus and Gtsang ", who maintained the teaching of the 'Dul-ba (Skt: Vinaya) during the second spread of the Law. The first Abbot, Khu-ston Brtson-'grus g-yung-drung enlarged this monastery, and Mar-me-mdzad ye-shes (Atiśa) lived there for some time (*VSP*, folio 177-*b*, *PSJZ*, p. 318).

[508]) This monastery is situated on the side of a mountain above 'Phyong-rgyas rdzong (cf. *LAB*, p. 142). The *gtsug-lag-khang* of this monastery was established by the great abbot Blo-gros dpal-bzang, a master of the Nyi-khri (a treatise on the Prajña-pāramitā in 20,000 slokas); and by Rdo-rje Tshe-

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brtan–rnam–rgyal, a prince of 'Phyong–rgyas, and Skyid–pa Dpal–bzang–po, these two, patron and lama, respectively. It was built according to the design made by 'Gar–ston chos–rje, a learned pupil of Mkhas–grub Dge–legs–dpal–bzang–po (*VSP*, folio 180-*a*).

[509] This is the Rivo–choina of *RIS*, Map XIX. According to the *VSP*, it was founded by Spyan g–yas–pa Chos–rje Don–grub–dpal–ba, a personal disciple of Tsong–kha–pa (*VSP*, folio 179-*a*). It was rebuilt by the 7th Dalai Lama Skal–bzang–rgya–mtsho and there is a *mchod–rten* there said to contain the remains of Dar–ma–mdo–sde, the son of Mar–pa (*LAB*, p. 137).

[510] This is the Chonggye Dzong of Map 1943. The 5th Dalai Lama, Blo–bzang rgya–mtsho, was born in the 'Phyong–rgyas castle, which was located on a mountain above the present day village. Since it was built on the 'Phying–ba mountain, the castle was called 'Phying–ba–stag–rtse (Tombs, p. 31). The *rdzong* at the bottom of the hill was rebuilt in the time of the 8th Dalai Lama, 'Jam–dpal rgya–mtsho. For descriptions, see *LAB*, pp. 139-42. On the right bank of the 'Phyong–rgyas chu, across from 'Phyong–rgyas rdzong, are located the tombs of the early Kings. On these, see Tombs.

[511] This is the Nedong Dzong of Map 1943 and of *RIS*, Map XIX. This used to be the royal residence of the princes of Phag–mo–gru; the palace there having been built by Ta'i Si–tu Byang–chub rgyal–mtshan himself. There is little there now to attest its past emminence as the seat of the Phag–mo–gru dynasty except some ruins. See *LAB*, pp. 133 and 136, and *JLCT*, p. 230 for brief accounts. Also see *TPS*, pp. 28, 636-ff, 692-note 248. In Chinese: Nai–tung (乃冬), Nai–pu–tung (奈布東) (*TCI*, p. 2-*a*).

[512] The remains of Rgyal–sras Rin–po–che are preserved inside a silver *mchod–rten* at Chos–sdings (*LAB*, p. 126).

[513] This is the Yonchoi–ding of Map XIX of *RIS*, where it is placed right on the north bank of the Tsang–po, almost directly across from Rtse–thang; however Tucci places it in the northeast of the Mnga–ris grwa–tshang of his map in the small valley called 'On (cf. map facing p. 8 of *LAB*). Lama Ugyen Gyatso's map places it about 2 miles due west of the Mnga–ris grwa–tshang, but there is no mention of 'On Chos–sdings in his report (cf. *RIS*, pp. 348–9), and it may have been misplaced by the cartographer. For a short description of this monastery, see *LAB*, p. 126.

[514] This is the Ngari Tratsang of *RIS*, Map XIX and the Nari–ta–tsang of Das' Route Map. Das stated it was founded by the (2nd) Dalai Lama, Dge–'dun rgya–mtsho (*JLCT*, p. 226); but, according to the *VSP*, "At the time when Paṇ–chen–Dge–'dun rgya–mtsho was sixty–six years old (i.e., in 1540 A.D. relying on his dates of 1475-1542 as given in *TPS*, Genealogical Tables, Vol. II), the Chos–rgyal 'Jig–rten dbang–phyug Pad–dkar–lde and the Blon–po Ngag–dbang–rnam–rgyal sent from Mnga–ris many initiates like a flock of geese, together with an offering of many jewels, to build a grwa–tshang in Rgyal, and so, even today it is known by that name (of Mnga–ris–gra–tshang)" *VSP*, folio 160-*b*). For a brief description, see *LAB*, pp. 125-6.

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515) On this man, see note 318. The name Phag-mo-gru (lit. "Sow's Ferry") comes from the name of the valley area in which 'Gro-mgon Rin-po-che established his hermitage cell, consequently he became known as Phag-mo-gru-pa (Man from the Sow's Ferry). There is a village just south of the Gdan-sa-mthil monastery on the right bank of a river which still bears this name. Cf. *RIS*, Map XIX, where it is called Phamu bub. It is the Phagmodu of *JLCT* (p. 226). See also *BA*, pp. 560-1.

516) This is the Dansa Thil of *RIS*, Map XIX. This monastery, at first a dependency of the 'Bri-gung monastery, gradually grew up around the grass-hut, which was built by Phag-mo-gru in 1158, and eventually became the headquarters of the Phag-mo gru family. This grass-hut is still preserved in the Lha-khang-chen-mo temple at Gdan-sa-mthil (cf. *BA*, p. 561). For an account of this monastery, see *LAB*, pp. 127-9 and *JLCT*, pp. 226-7.

517) These tombs are 18 copper, or bronze, *mchod-rten* gilded with silver. For a rather detailed description of them, see *LAB*, pp. 127-9 and *JLCT*, pp. 226-7. The two *mchod-rten* containing the mortal remains of 'Gro-mgon Phag-mo-gru-pa are in a temple apart from the other *mchod-rten* (*LAB*, p. 129).

518) Ma-gcig-Lab-kyi sgron-ma was born in 1062 A.D. She was given in marriage at the age of 14, but later on separated from her husband, and from 17 to 22 years of age, she was a Mudrā of Bla-ma Rma. She met Dam-pa at Ding-ri when she was about 33. She became the chief interpreter of Dam-pa sangs-rgyas' Zhi-byed system (cf. note 153). She died at the age of 88 (i.e., in 1149 A.D.). For a detailed account of her life, see *BA*, pp. 220-6. Although the *BA* says that after her body was cremated "no relics were left behind"; Das says her tomb is there in Zangs-ri (*JLCT*, pp. 227-8).

519) This is the Sangri of Map 1943. This monastery belongs to the Dge-lugs-pa now and is a dependency of the Mnga-ris gra-tshang. See *LAB*, p. 129 and *JLCT*, pp. 227-8. The name is derived from that of the cave of Zangs-ri Khang-dmar (*BA*, p. 984). In Chinese: Sang-li (桑里) (*TCI*, p. 2-*a*).

520) This is the 'Ol-kha valley called Wokar by Lama Ugyen Gyatso, who said this valley is formed by the Zingchi (Rdzing-phyi) river (*RIS*, p. 348). The river is called Mik Chu on *RIS*, Map XIV. The orthography of the name 'Ol-kha varies from 'Ol-dga, 'Od-kha, to 'Ol-kha, the latter being the orthography of our text and the *BA*, whereas 'Ol-dga appears in the *VSP*. In Chinese: O-ka (鄂噶) (*HTT*, Map 50).

521) 'Ol-kha Rje-drung-pa: unidentified.

522) Rnam-grol-gling: unidentified.

523) The temple of Rdzing-phyi was founded by Gar-mi-ston Yon-tan-gyung-drung (*TPS*, p. 41). The Yon tan gyu druṅ of *LAB*, p. 178-note 48 is a printer's error for Yon tan gyuṅ druṅ. Rdzing-phyi is located about five miles northeast of 'Ol-kha Stag-rtse. This statue of Maitreya is believed to be one of the oldest statues in Tibet. For a description of Rdzing-phyi, see *LAB*, p. 131. Also see *PSJZ*, p. 313.

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[524] This is the 'Ol-dga Bsam-gling of the *VSP*, which says that in the beginning, Rje Sgam-po-pa meditated there, then later on, the *Mchod-khang* was erected by eight men who possessed the knowledge of penetration of solid objects by the body (thal ba'i rtogs), and even Tsong-kha-pa went there and preached the Law (*VSP*, folio 155-*b*).

[525] According to the *VSP*, Padma—Sambhava, at the time he held the name Mkha-'gro-gar-byed-pa, lived there for a time and concealed a Yum gter-ma. Then during the intermediate period, the Bka-brgyud-pas built a temple there. Then later on, two Dge-lugs-pa Lamas, Dbu-stod-pa Chos-dpal bzang-po and Gru-skya-ba Blo-bzang rgya-mtsho lived there for some time (*VSP*, folio 158-*b*).

[526] The mountains which separate the 'Ol-kha valley from Chos-'khor-rgyal are called O-do Kon Chok Kang by Lama Ugyen Gyatso (*RIS*, p. 348), and they are marked Hurlokong-kya on *RIS*, Map X. For Tucci's description of 'O-de-gung-rgyal, see *LAB*, p. 130. 'O-de-gung-rgyal is the name of a Gzhi-bdag (cf. *TPS*, pp. 728, 733). Cf. *BA*, p. 656, where Roerich has noted this mountain as being near Skyi-rong.

[527] Visited by Tucci while enroute from Rdzing-phyi to 'Ol-kha Stag-rtse (see *LAB*, p. 132). See also *VSP*, folio 156-*a*.

[528] These Thirty-five Buddhas are invoked during the confession of sins. For a full discussion on them, an explanation of the number 35, and a complete list of their names, see *TPS*, pp. 357-9.

[529] The Bla-ma Khams-pa erected a *mchod-khang* in the Gzims-khang dkar-po, the living quarters of Tsong-kha-pa at this monastery (*VSP*, folio 157-*a*).

[530] The foundation of this monastery was laid out by Dpal-chos-kyi-grags-pa (*VSP*, folio 157-*a*).

[531] According to the *VSP*, the full name of this hermitage is Rgya-sog lha-sdings (cf. *VSP*, folio 159-*a*).

[532] This is the Hoka Dzong of *RIS*, Map XIV. It is called Oka ('Ol-dga) for short by Tucci, who gives a brief description and account of this rdzong in *LAB* (pp. 130-1). In Chinese: O-ka-ta-k'o-sa (鄂噶打克薩).

[533] Dwags-po Bshad-sgrub-gling is the Shyāptungling Gom-pa in the Dākpo area north of the Tsang-po on *RIS*, Map VIII.

[534] The history of the spread of the Dge-lugs-pa doctrine in the district of E is given in the *VSP*, folio 165-*a* ff.

[535] This is the Chokorgye of Map 1943 and the Chukorgye Gompa of *RIS*, Map XIV. According to the *PSJZ*, this monastery was founded by Rje Dge-'dun rgya-mtsho when he was 35 years old, and he established many receptacles there, such as the large image of Mi-pham mgon-po (Maitreya) (see *PSJZ*, p. 314).

[536] These quarters are used by the Dalai Lama when he visits this place for the purpose of looking into the Chos-'khor-rgyal-gyi gnam-mtsho, the lake in which he sees visions of future events and the manner of his death and rebirth. See following note.

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[537]) This lake is called Cholamo (Mtsho-lha-mo ?) on *RIS*, Map XIV. It is located about 8 miles northward from the monastery of Chos-'khor-rgyal, and Rgyal-ba Rin-po-che can foresee his death and rebirth in it (Nem Singh's report in *RIS*, p. 210). According to Bell, the name of this lake is Chos-'khor-rgyal-gyi gnam-mtsho. For a lengthy discussion on this lake and the Dalai Lama's visits there, see BELL, p. 159. This lake is the *bla-mtsho* of the Dalai Lamas (*ODT*, pp. 481-ff). For the meaning of *bla-mtsho*, see note 143.

[538]) Lho-brag is the large area centered around the course of the Lho-brag chu, which rises southeast of the Chomo Changtang Tso lake of the maps and then flows south by east past the Lha-khang rdzong. According to Lama Ugyen-Gyatso, the Man-da pass (called Monda on Bell's Map) is the boundary between the province of Dbus and the Lho-brag country (*RIS*, p. 244).

[539]) Chos-kyi blo-gros of Mar, commonly known as Mar-pa was the leader of the Bka-brgyud-pa school (cf. note 323) and the teacher of Mi-la-ras-pa. Mar-pa was born at Chu-khyer in Lho in the year 1012, and he died in 1097. For details of his life, see *BA*, pp. 399-405. Also see *TPS*, pp. 89, 257-note 163. For a translation of his biography, see BACOT, *La Vie de Marpa*, Paris, 1937.

[540]) Sras-mkhar-dgu-thog (" the nine-storied son's house ") is the building which Mar-pa caused Mi-la-ras-pa to build as pennance. It was of nine storeys and was intended as a house for Mar-pa's son, Dar-ma-mdo-sde, hence the name. (Cf. the following passages from Mi-la-ras-pa'i rnam-thar: " dar ma mdo sde 'bogs pa'i mkhar cig rtsig grogs kyis " (folio 32-*b*) and " dir mkhar gru bzhi skya bo dgu thog 'ga rdzir dang bcu thog yod ba cig brtsig" (folio 34-*a*). There is a monastery called Se-sang-khar-gu-thog on *RIS*, Map XIX, located south of the Seh-chu. Rinzin Nimgyl reported he visited the village of Seh, which was overlooked by the large monastery of Sangkar Guthok (*RIS*, p. 374).

[541]) Mi-la-ras-pa was given the initiatory name (gsang mtshan) of Dpal Gzhad-pa-rdo-rje by Mar-pa (Mi-la-ras-pa'i rnam-thar, folio, folio 53-*b*). Although it is spelled Gzhad-pa-rdo-rje on that folio, in the Rnam-thar's colophon, the name is spelled Bzhad-pa'i rdo-rje, which is the orthography of our text.

[542]) Las-kyi rdo-rje, called the Hermit of Lho-brag, was one of the many teachers of Tsong-kha-pa (Das, " Contributions on Tibet ", *JASB*, No. I-1882, p. 53).

[543]) Shud-bu: unidentified.

[544]) This is the Lho ta-o-lung monastery marked on *RIS*, Map XIX, which is located on the right bank of the Yura river just east of the Seh-sang-khar-gu-thog (Sras-mkhar-dgu-thog). According to the *VSP*, this monastery was founded by Shud-bu Mkhan-chen Zla-ba-rgyal-mtshan, a descendant of Shud-bu Dpal-seng-ge, who had been a Chos-blon (cleric-minister) of the King Khri-srong-lde-btsan (*VSP*, folio 172-*a*). Cf. *PSJZ*, p. 317. Also see *MBG*, p. 138-note 385.

[545]) This is the Towa Dzong of Map 1943 and the Tu-wa Dzong of *RIS*, Map XIX. In Chinese: To-wa ch'eng (多窪城) (*HTT*, Map 50).

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546) Gnyal is the valley region formed by the Gnyal chu, which is marked Niye on Bell's Map. This river rises in the mountains east and south of the Trigu Tso of the maps, and flows eastwardly past the Ritang Gompa (Ri-steng dgon-pa) of the maps, and then merges with the Sikung (?) river just east of Chayul (Bya-yul) rdzong (*MBG*, p. 126-note 258).

547) Ras-chung-pa, one of the two chief disciples of Mi-la-ras-pa, was born at Khab Gung-thang in the 1083. He met Mi-la-ras-pa in Gung-thang when he was 11 years old. He died in 1161. For a synopsis of his life, see *BA*, pp. 436-40. The name of Ras-chung-pa's monastery, which is omitted in our text, is Lo-ro. Ras-chung-pa is known variously as Lo-ro Ras-chung-pa (*BA*, p. 235), Lo-ro Ras-pa (*BA*, p. 568), and Lo-ro-ba (*BA*, p. 568). Lo-ro is both the name of a district (cf. "...Gtsang, Dbus, Dags-po, Kong-po, Gnyal, Lo-ro, Lho-Mon..." (*BA*, p. 672), and also of the monastery (cf. "... You should go to the monastery of Ras-chung-pa.'... they proceeded to Lo-ro" (*BA*, pp. 660-1). Lo-ro is the valley of the Lo-ro chu in the upper basin of the Manas river (*MBG*, p. 126-note 259).

548) Skyu-ra Thams-cad-mkhyen-pa: unidentified.

549) This is the Tsona Dzong lying in the Monyul area of Map 1943 and Bell's Map. For Pandit Nain Sing's visit and a brief description, see *RIS*, pp. 177-8. In Chinese: Men Ts'o-na (捫措納), Men Ts'o-lang (門錯郎) (Fuchs, p. 370), Ch'u-na tsung (楚納宗) (*CCY*).

550) This is the Towang of Bell's Map and Map 1943, and the Tawang on *RIS*, Map VIII. For Pandit Nain Singh's visit there, see *RIS*, pp. 178-9.

551) Although there is no name on Pandit Nain Singh's *RIS*, Map VIII, corresponding to the Gre-mon of our text, it appears to be the Trimo of Bell's Map. This Trimo lies just southwest of Tsona Dz. on Bell's Map, across a range of hills and on the east bank of a river.

552) Bya-yul is the name of the valley region formed by the Sikung (?) river (cf. *RIS*, Map VIII), which rises northeast of Mtsho-sna rdzong and flows eastwardly past the Chayul Dzong of the maps. In Chinese: Ch'a-erh-tsung (察爾宗) (*HTT*, Map 50), Ch'a-erh-tsung (察尔宗) (*CCY*).

553) A-mi-bya-nag: unidentified.

554) Bya-yul-pa was born at Gol-go-lung in Stod-lungs in 1075. He founded the monastery of Bya-yul. He died in 1138. For details of his life, see *BA*, pp. 285-91. Although omitted from our text, the name of this monastery was Bya-yul mang-ra, which, according to the *VSP*, was founded by Dge-ba'i bshes-gnyen Bya-yul-pa, who is also called Stod-lung-pa Gzhon-nu-'od (*VSP*, folio 152-*a*). This monastery is problably located at the Chayul of the maps. For the succession of abbots of Bya-yul and the disciples of Bya-yul-pa, see *BA*, pp. 292-305.

555) Pho-brang yang-rtse (pronounced: Photrang yangtse) may be the Potrang of Map 1943 and Bell's Map, which is situated east of Bya-yul (Chayul on the maps) and south of Rtsa-ri mountain.

556) This mountain, although unmarked on recent maps, appears to be

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the 18,813-foot peak marked on Bell's Map and located just southwest of the village of Tsari (Rtsa-ri) on Bell's Map and Map 1943. In Chinese: Tsa-li (匝里) (FUCHS, p. 337).

557) This is the Guru Namgye Dzong of Bell's Map located on the west bank of a stream, which flows northward into the Tsang-po. It is called Konam Dz on Map 1943, which places it on the east bank of the same stream. According to Nem Singh's report, it lies 2 miles west of this stream which he called the Tsāri Chu. Nem Singh gives the name as Nang Dzong (*RIS*, p. 210), and it is the Thak-po Nong Dzong on *RIS*, Map XIV.

558) Dwags-po Dga-ldan Rab-brtan-gling: unidentified.

559) This name is spelled Dwags-lha-sgam-po in *BA* and *TPS*.

This monastery is situated on the west bank of the Talha chu (Dwags-lha chu) which rises north of the Tsang-po and enters the latter to the east of the Gyatsa Dzong of the *RIS* maps. The mountain Dwags-lha-sgam-po is situated on the east bank of the Dwags-lha chu, almost directly east of the monastery. This mountain is called Dalakampa by Kinthup (*RIS*, p. 330) and is the Tala-rhi on *RIS*, Map XIV. The monastery is called Dakpu Dala Kambu by Kinthup (*loc. cit.*) and Talha Kampo by Nem Singh (*RIS*, p. 210). Our text places this monastery on the south side of the Tsang-po; but, this is incorrect in view of the maps of Kishen Singh (*RIS*, Map XIV) and Nem Singh (*RIS*, Map X), and the latter's report (*RIS*, p. 210). The region of Dwags-po is called Ta-ko-pu (打格布) in Chinese (cf. FUCHS, p. 337).

560) Rje Dwags-lha-sgam-po-pa was one of the two chief disciples of Mi-la-ras-pa; Ras-chung-pa being the other. Sgam-po-pa was born in 1079 A.D. He married young, but his wife died, so he was initiated at the age of 26. He died in 1153. For details of his life and the lineage of his disciple, see *BA*, p. 451-ff.

561) This refers to the Dzungarian invasion of 1717 A.D. led by Tshe-ring don-grub. The Dzungars, who were supporters of the Dge-lugs-pa, pillaged the Rnying-ma-pa monasteries. On this period when the Dzungars occupied Lhasa and carried on their expeditions against the Red sect centers, see Petech, p. 42-ff. Tshe-ring don-grub was a brother of Tshe-dbang-rab-brtan, ruler of Dzungaria from 1697 to 1727. See Petech, pp. 27, 270 and *TPS*, p. 79. Also see Heissig, "Ein Mongolischen Zeitgenössischen Bericht über den Ölöteneinfall in Tibet und die Plünderung von Lhasa 1717", (*ZDMG*), 1954, pp. 391-411.

562) This is the Kongmo Pass, elevation 17,520 feet, of Map 1943 and Bell's Map and the Gong-ma of Kinthup (*RIS*, p. 335).

563) Rtsa-ri Dkyil-'khor-thang (The Maṇḍala plain of Rtsa-ri) appears to be the name of the valley along the course of the river which rises in the mountains just southwest of the Gong-mo pass and flows eastwardly past the village marked Tsari on Bell's Map.

564) Mkha-'gro-ma (Skt: Ḍākinī) are celestial, feminine fairies. On these deities, see *TPS*, p. 213-ff, and WADDELL, p. 336.

565) On the Klo-pa people, see note 583.

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[566]) Tshos-zam-gdung means literally "The Colored Bridge Beam". It is unidentified at present.

[567]) Ye-shes rdo-rje is the initiatory name of Bya 'Chad-kha-pa (1101-1175) who was disciple of Shar-ba-pa (*BA*, p. 273-6) and a contemporary of Phag-mo-gru-pa. According to the *BA*, none of Phag-mo-gru-pa's disciples had the name Ye-shes rdo-rje (cf. *BA*, p. 563-ff). This name can not be considered too common, since according to Roerich's name index, there is only one other Ye-shes rdo-rje mentioned in the *BA*, and he was living in the first part of the 13th century (cf. *BA*, 789). The Ye-shes rdo-rje of our text may refer to some man unknown, or perhaps the one called Bya 'Chad-kha-pa was considered to be a disciple of Phag-mo-gru-pa at one time.

[568]) This is a medicinal plant believed to have the property of healing all sorts of diseases caused by the Klu demons (*Das' Dictionary*, p. 45).

[569]) Gcer-bu pho-mo (lit. naked men and women) is the Gimuchen district of Nem Singh's report, which he said was just south of Tsa-ri, and that Gimuchen means "literally the 'naked man country' " (*RIS*, p. 211).

[570]) Kāmarūpa is the region lying along the course of the Brahmaputra river centering around Gauhaṭī (at approximately 91°40′-26°08′), which was the ancient capital city. Kāmarūpa is called Rtsa-mchog-grong in Tibetan, which has been confounded with Kuśinagara, the place where the Buddha Gautama entered parinirvāṇa. For a complete discussion on this, see WADDELL, p. 307-ff.

[571]) The Nyang-po district occupies the upper region of the river which rises in the mountains to the west of Rgya-mda rdzong (the Giamda Dzong of the maps east of Lhasa), then flows eastward past Rgya-mda, and then turning southeast, it flows for a considerable distance and empties into the Tsang-po near the Tsela Dzong of the maps. This river is called Nyang or Giamda on Bell's Map and Kongbo Giamda chu R. on *RIS*, Map XIV. In Chinese: Nien-ch'u (年楚) (FUCHS, p. 336), Ni-yang-ch'u (尼洋楚) (*HTT*, Map 50).

[572]) According to tradition, this temple is one of the four *Mtha-'dul* temples built by King Srong-btsan-sgam-po (*PMKP*, folio 98-*a*). It was called the Phuchushergilhakang by Kinthup, who said it was 6 miles up the Kongbo Giamda (Kong-po Rgya-mda, or Nyang Chu) from the bank of the Tsang-po (*RIS*, p. 337). The district of Kong-po is called Kung-pu (公布) in Chinese (cf. e.g., FUCHS, p. 337).

[573]) De-mo chab-dkar is the Temo Gompa of Bell's Map and Map 1943, and the Demu Chamkar of *RIS*, Map XXII. This monastery is located on the north side of the Tsang-po just to the east of where the Nyang-chu enters it. In Chinese: T'ieh-ma (鉄馬) (*CCY*).

[574]) De-mo chab-nag is the Demu Chamnak of *RIS*, Map XXII and the Chamna of Lama Serap Gyatho's account (cf. *RIS*, p. 325). This monastery is located on the south bank of the Tsang-po, opposite the De-mo chab-dkar of note 573.

[575]) Kong-po Brag-gsum rdzong: unidentified.

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576) Kong-po Bon-ri: unidentified.

577) Gter-ston 'Ja-tshon snying-po: unidentified.

578) Spo-bo is the Pome area of Bell's Map, which covers the area roughly around the big bend of the Tsang-po at approximately 95° of longitude and to the north-northeast of this bend.

579) *Gling-rje'i-sgrung* (the Fabulous History of the Lord of Gling) refers to the *Ke-sar-gyi-sgrungs*. The quotation "... phar zug a tha'i rong la zug ...". (cf. our text, p. 75-*b*) is from the following passage in the *Ke-sar-gyi-sgrungs*: " Rma yul seng chen khog pa 'di | yar zug rgya gar yul du zug | mar zug rgya nag yul du zug | thad zug a chen hor la zug | phar zug a ti rong la zug | " (Cf. STEIN, p. 268).

The short quotation from this passage, when taken out of context is difficult to understand, as witnessed by Das' translation (i.e., " This country, according to the tales of Lingje, is mentioned as Pharssug Athai Rong ", *NJRLY*, p. 126) and by Vasil'ev's (i.e., " That is the valley of Asta (of which it is said:) 'beyond the birthplace of gLing-rje, one follows the valley of Asta ", VASIL'EV, *op. cit.*, p. 41). However, when considered in its context, the quotation is not so obscure in meaning, since the whole passage reads:

" This country, Rma, (is like) the body of a huge lion;
reaching upwards, it touches the country of India,
reaching downwards, it touches the country of China,
reaching to one side, it touches A-chen Hor, and
reaching to the other side, it touches A-ti-rong ".

It is difficult to rectify the variations in orthography for the name of A-ti-rong. Our text reads *A-tha'i-rong*, as does the translation by Das. Vasil'ev translated *rong* as *valley*, but his reading of *asta* is quite different. The reading of *a-ti-rong* may well be the proper one, however, since it occurs twice in the *Ke-sar-gyi-sgrungs* (cf. STEIN, pp. 249 and 268).

580) Gnas Padma-bkod is the Népémakö of BACOT'S *Le Tibet Révolté vers Népémako, La Terre Promise des Tibétains*, Paris, 1912. According to Bacot: " Avant de le découvrir, les lamas en savient l'existence par les livres, car au VIIIe Siècle le missionaire indou Padma Sambhava l'avait visité. Dans ses écrits il en précise la position, en fait la description et annonce qu'après un cycle de milliers d'années, le boudhisme touchant à sa fin, les lamas s'y enfermeront avec les livres sacrés, afin de perpétuer en secret la doctrine. Le Tibet sera envahir par les Toro-napo ... Après un nouveau cycle de milliers d'années, la religion ennemie disparaissant à son tour, les lamas, miraculeusement préservés, tout ce temps, de la mort, sortiront de Népémako pur prêcher et répandre à nouveau le bouddhisme ". (BACOT, *op. cit.*, pp. 10-1). As for the location of Gnas-Padma-bkod, Bacot says: " Pémakö (i.e., Padma-bkod) est un district de la province de Kagbou, dans le coude du Bramapoutre. Népémakö (Gnas-Padma-bkod) doit se trouver au sud de ce district, dans l'interieur du large massif montagneux que controurne le Bramapoutre " (*ibid.*, p. 131). Padma-bkod is the Pemako of Bell's Map, which centers around the monastery of Pema

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Köchung of *RIS*, Map XVIII. This monastery is attributed to Padma-Sambhava. Kinthup refers to this portion of the Brahamaputra (marked *Dihang* on Bell's Map and Map 1943) as Pemako.

581) This is the Chumdo of Map 1943 and Bell's Map located at approximately 95°40′-30°09′. According to the *VSP*, a disagreement arose between the teaching-school (bshad-grwa) and the meditation-school (sgrub-grwa) of the Lha-dgon monastery, which had been founded in Spo-bo by Mgar-dam-pa. Consequently, 'Phags-pa-lha blessed the site and laid out the foundation of the monastery (chos-sde) in the Water-Female-Sheep year at the confluence of the two rivers Spo-stad (*sic*! = Spo-stod) and Yar-klangs (*sic*! = Yar-klungs. This is not the same as the Yar-lung Chu. It is to be noted that the omission of the signs for vowels is frequent in Professor Tucci's xylograph and corrections must be made accordingly). It was the teaching-school that transfered to the new monastery, and they called it Spo-bo Chu-mdo (*VSP*, folio 250-*a*).

582) According to our text, the Sde-pa Ka-nam was still an independent ruler (i.e., in 1820); but, the Lama Serap Gyatsho said that some years before his arrival in the area (i.e., before 1856), the King of Kanam and the Tibetan government had fought a war and the King was defeated. Subsequently, he was forced to pay a tribute tax to the Tibetan government each year after that. The King controlled all the lands of the Padma-bkod valley (i.e., from the Demu Pass (De-mo la) at approximately 94°25′-30°05′, down to Singing (?) village of Bell's Map at approximately 94°45′-28°55′). After leaving this area (i.e., after 1868) Lama Serap Gyatsho heard that war had again broken out betwen the Sde-pa Ka-nam and Lhasa, and again Lhasa was victorious. This time the Tibetan government took over the lands of the Sde-pa and he was reduced to the position of Rdzong-dpon. The palace of the Sde-pa Ka-nam was called Sho-wa Pho-brang, which is the Showa of Bell's Map, located at approximately 95°25′-29°55′. The above information on the Sde-pa Ka-nam was from the accounts of the Mongolian Lama named Serap Gyatsho, who lived in the districts of Kong-po and Padma-bkod from 1856 to 1868, and later passed this information on to Lama Ugyen Gyatso in 1883. For further details, see the Lama's report, *RIS*, pp. 325-7. Sho-wa pho-brang is called Su-wa (宿 窪) in Chinese (cf. *HTT*, Map 50).

583) This refers to the region marked *Abor hills* on Map 1943. The Klo-pa people are divided into three large groups, the Klo-dkar-po (White Klo), the Klo-nag-po (Black Klo), and the Klo-bkra-pa (Variegated Klo). According to *RIS*, Maps XVIII and XXII, the Klo-dkar-po occupy the lower regions of Rtsa-ri and Padma-bkod, the Klo-nag-po are south of them, and the Klo-bkra-pa are to the east across the Tsang-po. As for the Klo-bkra-pa, Lama Serap Gyatsho says " Lo Tawa means stripped Lhobas " (*RIS*, p. 327), which should be corrected to read: " means striped ".

584) This valley is formed by the river which rises southwest of the Poda Pass of Map 1943 (the Sachin Pass of Bell's Map), which lies between the Mekong and Salween rivers to the south of Chab-mdo. This river is called the

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Nu Chu on Map 1943, but Ou-kio, or Oi Chu, on Das' Map, and Teichman called it the Yu-chu. It flows south-southeast for a considerable distance and enters the Salween just above the Menkong village of the maps. The area of Tsha-ba-rong covers this valley and as far west as the Gsang-sngags-chos rdzong (on which, see note 586) situated near the Zayul river of Map 1943 at approximately 97°-29°05′. For a report of his travels through Tsha-ba-rong, see TEICHMAN, pp. 184-9.

585) Tsha-ba Mdzo-sgang rdzong is the Dzokang Dz of Map 1943 and the Tsawa Dzogang of Teichman's Map. The rdzong consists of an official residence, a Dge-lugs-pa monastery, and a small village. The jurisdiction of this *rdzong* extends from the vicinity of Bomde (or also Bomda) of the maps near Chab-mdo, down the length of the Tsha-ba valley almost to the village of Menkong (or Menkung) of the maps. See TEICHMANN, pp. 185-6. In Chinese: Ch'a-wa-tso-kang (察窪左岡) (*HTT*, Map 50).

586) This is the Sanga Chojong of Map 1943 (cf. note 584) and the Sangachu Dzong of Teichman. The jurisdiction of this *rdzong* extended as far eastward as the Menkong village of the maps (Cf. TEICHMAN, pp. 185, 187). In Chinese: Sang-ang (桑昂) (*HTT*, Map 50).

587) Our uncorrected text read: *pong rdzi ra*. The unknown person who corrected our text evidently misread *pong* for *song*, and so added *na* after it, so that the corrected text read: *song na rdzi ra* meaning "if one goes, Rdzi-ra ...". In the dbu-med form of our manuscript the *pong* appears to be at first glance *song*, but close examination reveals definitely *pong*. Pong-rdzi-ra appears to be the Pong-tsela of Das' Map and the Pangtzula of Bell's Map and Map1943, which is situated on the east bank of the Yangtse river at about 28°20′ of latitude. Das' translation reads: *Jira* (*NJRLY*, p. 127) which corresponds to the reading of Rdzi-ra in Tucci's copy, but Vasil'ev's translation reads: "Bod-rdsi-ra" (VASIL'EV, *op. cit.*, p. 42).

588) *'Dzud* is perhaps the Zayul district of Pandit Kishen Singh, who said that Shīkha, a village just south of the confluence of the Zayul chu and the Rong-thod chu at approximately 97°-28°25′, was the winter residence of the Rdzong-dpon. This district reaches from the Tila pass (Thala pass on Map 1943) up to the Ata-Gang pass (Ata of Map 1943). For further details on this district and its people, see *RIS*, pp. 276-8.

589) 'Jang—see note 50.

590) Rgyal-thang is the area marked Tinghsiang on Bell's Map and it is the Hsiang-ch'eng of Teichman. On this area, see Teichman, p. 196-ff. In Chinese: Ting-hsiang (定鄉) (*CCY*).

591) Mi-li is called Mu-li (木里) in Chinese. This is the Mili area of Bell's Map, which centers around the village of Mili, or Muli on Map 1943, located at 100°57′-28°10′. On Muli (or Mi-li), see ROCK, "The Land of the Yellow Lama", *The National Geographic Magazine*, Vol. XLVII, No. 4, April 1295, pp. 447-492.

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592) The Ga-ro are a Tibeto-Burmese speaking tribe in Assam. See CAREY, *A Garo Jungle book*, Philadelphia, 1919. For a rather definitive study on the Lo-lo (in Chinese: Lo-lo 羅羅). their distribution, history, language, and social structure, see HERBERT MUELLER, "Beiträge zur Ethnographie der Lolo", *Baessler-Archiv*, Band III Heft I, Leipzig und Berlin, 1912. This work also includes maps giving the distribution of the various Lolo groups.

593) Sam-pho appears to be the area around the course of the Mekong river to the south of the Markham Dzong of the maps. The name of Sampudruka on Map 1943, just west of Markham Dzong, is most likely Sam-pho gru-kha, i.e., the Ferry-landing of Sam-pho. In Chinese: San-pa-te-k'a (三壩得卡) (*HTT*, Map 50).

594) Kha-ba-dkar-po is the Kha-wa-kar-po range mentioned by Rock as forming the border between Yün-nan and Tibet which derives its name from the central peak, while the name of the highest peak is Me-tse-mo (ROCK, p. 149). This range is called Khaharpo by Pandit Kishen Singh, who said the peaks are held sacred and pilgrims circumambulate them (*RIS*, p. 274). This mountain range lies between the Mekong river and the Tsha-ba-rong valley and southeast of the Dāyul monastery of the maps (*RIS*, Map XV). The Yün-nan border is just to the southeast of this range (Teichman's Map). In Chinese: K'a-wa-ka-erh-po (喀瓦噶爾博) (ZACH, p. 118).

595) The Bya-rkang mountain (literally: "Chicken-foot mountain") is called the Chi-tsu shan (雞足山) in Chinese (*HTT*, Map 35). It is a counterpart of the Kukkuṭa-pāda-giri in India.

596) Rgyal-ba-rigs-lnga (the Five Classes of Buddhas) refers to the five Dhyāni-Buddhas, i.e., Vairocana, Akṣobhya, Ratnasambhava, Amitābha, and Amoghasiddhi. See WADDELL, pp. 349-51.

597) Rgyal-thang Ze-ru dgon: unidentified.

598) Gyān-khrin: unidentified.

599) This is the Lhariguo of Map 1943, which is situated northward from Giamda Dzong (Rgya-mda rdzong) across the Tro (?) pass, which is 17,100 feet in elevation. This is the La-li (拉哩) of the *WTTC* (chüan 4, p. 11-*b*) and the La-li-kuo (拉里郭) of ZACH (p. 119).

600) Lcags-ra dpal-'bar: unidentified.

601) Rgyal-ston: unidentified.

602) Khyung-po dkar, Khyung-po nag, and Khyung-po ser are not marked on the maps; however, the areas of these three *sde* should be centered around the Denchin (i.e., Khyung-po Gting-chen monastery) of Map 1943 and the Khembo Nar of Bell's Map, at roughly 95°30'-31°30'.

603) This is the Khemo Tinchin of *RIS*, p. 409 and *RIS*, Map XXIV, and the Denchin of Map 1943 (cf. preceeding note).

604) This is the Shargung P. of Map 1943 and the Shiargang P. of Bell's Map. It is 16,530 feet in elevation. In Chinese: Sha-kung-la (沙工拉)

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(*WTTC*, chüan 3, p. 17-*a*), or Sha-kung-la (沙貢拉) (*WTTC*, chüan 6, p. 17-*b*).

605) Tsha-ba-sgang la: unidentified.

606) Ri-bo-che is the Riwoche of the maps located about 45 miles west-northwest of Chab-mdo. According to *BA*, this monastery was founded in the year 1276 A.D. by Sangs-rgyas-dbon (*BA*, p. 652) (cf. following note). In Chinese: Lei-wu-ch'i (類烏齊) (*HTT*, Map 50).

607) Sangs-rgyas yar-byon Shes-rab bla-ma was born in 1203 A.D. He had been an abbot of the Stag-lung monastery, where he died in 1272 (*BA*, pp. 627-8). It appears that Lama Btsan-po has wrongly identified Ri-bo-che as being the seat of this man, since the monastery was not founded until 5 years after his death (cf. preceeding note). Lama Btsan-po has confounded this Lama with the actual founder, whose name was Sang-rgyas-dbon and who was born in Mdo-Khams in 1251 A.D. He was ordained in Sangs-rgyas yar-byon's presence at the age of 13, and even served as an abbot of Stag-lung for one year. He went to Khams when he was 26 and founded Ri-bo-che monastery. He died in 1296 A.D. (*BA*, pp. 651-2).

608) The Ngam-chu has various names on the maps, being the Pam of Bell's Map and Map 1943, the Nam-chu on Das' Map, and Ngom chu on Teichman's Map. The latter is the reading of *PSJZ* (p. 337). In Chinese: Ang-ch'u (昂楮) (*WTTC*, chüan 3, p. 19-*a*), O-mu-ch'u ho (鄂穆楚河) (Rock, p. 7).

609) The full name of this monastery is Chab-mdo Byams-pa-gling. It was founded by Byang-sems chos-rje smad-shes-rab bzang-ba, a personal disciple of Tsong-kha-pa (*PSJZ*, p. 338). According to the *VSP*, there is some doubt whether it was founded in the Wood-Hen year (1405 A.D.) or the Fire-Serpent year (1437) of the 7th cycle, but most reports say it was the latter. Since it was situated where the lower valleys (mdo) of two rivers (chab) met, and because there was a large image of Maitreya (Tib. Byams-pa) there, it was called "Chab-mdo Byams-pa-gling" (*VSP*, folios 247-*a* to 248-*a*). In Chinese: Ch'a-mu-to Chiang-pa-lin (察木多江巴林) (*WTTC*, chüan 6, p. 19-*b*), Ch'ang-tou (昌都) (*HTT*, Map 50).

610) 'Phags-pa-lha: unidentified.

611) It was just because of the "marvelous location" of this monastery that eventually caused its destruction. This monastery was situated on a hill overlooking the town of Chab-mdo, which lies between this hill and the V formed by the confluence of the Ngam chu and the Rdza chu (cf. Teichman's Map 6 facing p. 117 for relative positioning of the monastery, town, and rivers). During the Tibetan uprisings in 1912 following the Chinese revolution in 1911, the Chinese commander of Chab-mdo was forced to destroy this monastery because of its commanding position (Teichman, p. 38). For photos of the ruins of this monastery and the reconstruction work that was carried on by the Tibetans later, see Teichman, p. 179.

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[612]) Brag g-yab is the Draya area Teichman's Map, which is centered around the Draya Yamdun of the maps which lies about halfway between Chab-mdo and Ba-thang. See TEICHMAN (pp. 126-7) on this area. In Chinese: Cha-ya (乍 丫) (*WTTC*, chüan 3, p. 20-*a*), Ch'a-ya (察 雅) (*HTT*, Map 50).

[613]) Brag-g-yab ma-dgon: unidentified.

[614]) Brag-g-yab bu-dgon: unidentified.

[615]) Legs-pa'i-shes-rab is known commonly as the Lotsāva of Rngog, on whom see note 304.

[616]) Blo-ldan-shes-rab was the nephew of Rngog Lotsāva. See note 306.

[617]) This is the Markham area of the maps centering around the Markham Dzong of modern maps. On the earlier maps, this village is called Gartok, or Markam Gartok (e.g. on Bell's Map). For a description and a short political history of this area in modern times, see TEICHMAN, pp. 130-1. In Chinese: Chiang-k'a (江 卡) (*WTTC*, chüan 4, p. 7-*a*), or Ning-ching (寧 靜) (*HTT*, Map 50). In regard to the lha-khang which contains the image of Sgrol-ma, it is called the Kuan-yin ko of Pa-kung (巴 貢 觀 音 閣) (*WTTC*, chüan 6, p. 20-*a*).

[618]) Gong-tsi-kha is the Kungtsending of Teichman's Map, the Konzukha of *RIS*, Map XV, and the Khonjika of *RIS*, p. 410. It is located on the Markham-Batang road, between the Bum (or Bam) pass and the Gora of the maps. According to A.K. (i.e., Pandit Kishen Singh), this village is near the boundary between the districts of Ba-thang and Dmar-khams (*RIS*, p. 274). According to Teichman, the Bum La (called Bam P. on Map 1943) was the boundary between Tibet and China from 1727 until 1910. This demarcation was established following the Dzungarian invasion of Tibet in 1717. A boundary stone is said to have been erected on the Bum La pass (called Ning-ching shan 寧 靜 山 in Chinese, cf. *WTTC*, chüan 4, p. 7-*a*) in the 4th year of the Yung-cheng Emperor (雍 正) (i.e., in 1726) and that remained the boundary until the fall of the Ch'ing dynasty in 1911. For further details and a description of this stone, see TEICHMAN, pp. 133-4. In Chinese: K'ung-tzu-tao (孔 子 道) (*HTT*, Map 50).

[619]) Although called simply 'Ba by the Tibetans, this area is commonly known in other sources as Ba-thang, and it centers around the Batang of the Maps. Cf. TEICHMAN, p. 136. In Chinese: Pa-t'ang (巴 塘) (*WTTC*, chüan 4, p. 6-*b*), Pa-an (巴 安) (*HTT*, Map 26).

[620]) The monastery called 'Ba Chos-sde-dgon is located in the town of Batang itself. It is the Chioti Gom-pa (*sic*!) of *RIS*, Map XV (Pandit Kishen Singh). This monastery was razed to the ground in 1905 by the troops of General Ma Wei-ch'i, the Commander-in-Chief of the Ssu-chuan army, following the Tibetan uprising in this area. For a brief account of Batang and its ill-fated monastery, see TEICHMAN, pp. 20-1, 136.

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621) Go'i-dze-dze-dgon: unidentified.

622) 'Ba Sa-ngan is the Sangen of Teichman's Map and the Saingan of *RIS* (p. 273). It is the valley area along the Yangtse river, commencing north of the village of Batang and extending northward towards the Poho Dz. of Map 1943, but not including it. For a short history of this valley, see TEICHMAN, p. 142. In Chnese: San-yen (三岩) (*HTT*, Map 50).

623) This is the Litang area of the maps. Its principal town is the Litang of the maps, located about 110 miles due west of Ta-chien-lu. In Chinese: Li-t'ang (表塘) (*WTTC*, chüan 4, p. 5-*a*), or Li-hua (里化) (*HTT*, Map 50).

624) Ka-'bur-gnas-nang appears to be the same location as the Ka-mu-nai ssu (嗄木乃寺) mentioned by Rock (cf. ROCK, pp. 42-3).

625) According to the *VSP*, this monastery was founded by the 3rd Dalai Lama Bsod-nams rgya-mtsho (*VSP*, folio 289-*b*). It is the large monastery in the town of Litang itself. Bacot devoted an entire section of his book to his visit to this monastery, but apparently failed to mention its name (see BACOT, pp. 104-10).

626) This is the Sungpiling of Map 1943 located at 99°45′-28°55′ and the Sam-pil-ling of Bacot. For a brief account of the seige of this monastery by the Chinese troops of Chao Erh-feng in 1905 and for Bacot's visit there, see Bacot, pp. 134-54. The location of Sungpiling of Map 1943 agrees with that of the village called Ting-hsiang (定鄉) of *HTT*, Map 32. (On Ting-hsiang, cf. note 590).

627) Nyag-rong is the Nyarong area of Map 1943, which covers the valley region of the Yalung river (Tib. Nyag chu) from Hor Gam-rtse in the north down to the Hokow of the maps, west of Ta-chien-lu. According to Teichman, Nyag-rong was originally divided into five independent clans, but about 1850, they were unified under Gombu Nyamjyel (Mgon-po rnam-rgyal (?)). In 1860, they invaded and conquered the neighboring states, including Sde-dge and Hor-khog. In 1863, A Tibetan army led by Kalon Pulung (Bka-blon Pulung?) suppressed this revolt, and Gombu Nyamjyel was burned alive along with his family in their castle in Nyag-rong. Tibetan claim to Nyag-rong stemmed from that time (i.e., 1865) and it remained under the rule of the Dalai Lama until it was forcibly annexed by the Chinese through Chao Erh-feng. (See TEICHMAN, p. 5).

628) Pho-brang lnga-rtse: unidentified.

629) See note 153 on Pha-dam-pa.

630) Mi-nyag, called Minia by Kishen Singh (*RIS*, p. 268) is the area between the Nyag-chu (Yalung river) and Ta-chien-lu (Tib. Dar-rtse-mdo) and extends northward to Mgar-thar (Taining of the maps). Ta-chien-lu itself is located in the Lcag-la (Chala) area (cf. note 636).

631) Dka-bzhi-dgon is the Kashi Gom-pa of *RIS*, Map XV, located about

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20 miles due east of Hokow (Tib. Nyag-chu-kha) on the Ho-kow Ta-chien-lu road. In Chinese: Kao-jih ssu (高日寺) (*WTTC*).

632) Mi-nyag Skye-li dgon: unidentified.

633) Mgar-thang is the reading of our text and Professor Tucci's copy. Das' translation reads: Thar-thang (*NJRLY*, p. 127). However, Vasil'ev's translation reads: mGar-thar (VASIL'EV, *op. cit.*, p. 46), and it is the mGar-t'ar of Petech (pp. 90, 156). It is called Ka-ta (噶達) in Chinese (cf. *WTTC*, chüan Shou (首), p. 5-*b* line 6). It is the Gata of Teichman and the Gata of Bell's Map. In view of the Chinese Ka-ta, it appears that Mgar-thar is the correct orthography, since the orthography of Mgar-thang would have been Ka-t'ang in Chinese. Mgar-thar is the same as the Taining of the maps. For Teichman's visit to Taining and this monatery, see TEICHMAN, p. 61. In Chinese: T'ai-ning (泰寧) (*HTT*, Map 26).

634) Mgar-thar was the garrison town in which the 7th Dalai Lama Skal-bzang rgya-mtsho was detained from 1730 to 1735 by order of the Yung-cheng Emperor (雍正), due to the unstable situation in Lhasa that developed following the Dzungarian invasion of Tibet. For a detailed study of this period of the Dalai Lama's exile, see PETECH, pp. 136-ff and 155-8.

635) Rgyal-mo-rong is the area around the Rgyal-mo-dngul chu (in Chinese: Ta-chin ch'uan 大金川, cf. note 42) west of the Ch'eng-tu plain in Ssu-ch'uan and to the east and northeast of Ta-chien-lu. This area comprises a number of petty principalities, whose inhabitants are not pure Tibetans (TEICHMAN, pp. 3, 66). This is the Giāma Rong of Pandit Kishen Singh's report (*RIS*, p. 233). For Tafel's journey through this area, see TAFEL, chapter XV, Vol. II.

636) Lcag-la is the Cha-la area of Map 1943. This is the Dschagla of TAFEL (Vol. II, p. 224-note). Dar-rtse-mdo (in Chinese: Ta-chien-lu 打箭鑪), the capital city of this area, is now called K'ang-ting (康定, *HTT*, Map 26). For brief descriptions of Ta-chien-lu, see TEICHMAN, pp. 20, 59, and photo plates XIII, and *RIS*, p. 269.

637) This is the Wa-se area of Tafel's Map and the Wa-ssu (瓦寺) of *HTT*, Map 26.

638) Khro-skyab is the Tschoskiab of TAFEL (Vol. II, p. 224-note) and the Choschia of Map 1943 located on the bank of the Ta-chin ch'uan (大金川) about 110 miles due north of Dar-rtse-mdo (Ta-chien-lu). In Chinese: Ch'o-ssu-chia (綽司甲) (*HTT*, Map 26).

639) So-mang is the So-mung, or also Su-mu of TAFEL (Vol. II, p. 224-note).

640) Rdzong-'ga: unidentified.

641) Lcog-rtse is the Tschoktsi of Tafel's Map located approximately at 102°30′-32°. In Chinese: Cho-k'o-ch'i (卓克基) (*HTT*, Map 26).

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642) Dam-pa is the Damba of Tafel's Map located west and south of his Tschoktsi.

643) 'A-gzhi: unidentified.

644) Mdo-li: unidentified.

645) Bra-sti is the Bati of Tafel's Map and the Badi area of Map 1943, which centers around the village of Badi on the bank of the Ta-chin ch'uan river almost due north of Ta-chien-lu 80 miles. In Chinese: Pa-ti (巴地) (*HTT*, Map 26).

646) Ba-bam; in Chinese: Pa-wang (巴旺), is near Bra-sti.

647) Dge-shi-rtsa is called Gechitsa on Tafel's map and Rgechitsa in his text (TAFEL, Vol. II, p. 225-note). It is located in the river valley west of Bra-sti (Bati or Badi on the maps).

648) Hwa-hwa: unidentified.

649) Len-tsa: unidentified.

650) Rab-brtan is the Rapten of TAFEL (Vol. II, p. 224-note) but it is marked Rardan on his Map. It is located north of Damba (Dam-pa) at the bend of the river.

651) Btsan-la is the Tsan-la of TAFEL (*ibid.*).

652) Rgyal-kha: unidentified.

653) Mgron-bu: unidentified.

654) Rgyal-mo mur-rdo is called Rdyarongmurdo by Tafel, who reported that it is the most sacred object of the Bon-po in that region (TAFEL, Vol. II, p. 229). It is the steep mountain situated to the east of the Badi (Bra-sti) of Map 1943, though unmarked there.

655) Vairocana, also called the lotsāva of Ska-ba, was a disciple of Padma-Sambhava. King Khri-srong-lde-btsan honored him as a royal chaplain and he was a translator at Bsam-yas. Later on, pressure brought to bear by the the Queen and the Bon-po ministers resulted in his dismissal and banishment to Khams. Later on, he was restored to favor. See *TPS*, pp. 380-1, ELIOT, *op. cit.*, Vol. III, p. 350, and WADDELL, p. 29.

656) Nag-shod: unidentified.

657) A-grags: unidentified.

658) Rdza-mar: unidentified.

659) Sog-sde: unidentified.

660) These various nomad communities ('Brog-sde) comprise the area called Jyade (Rgya-sde) by Teichman, who says they are called San-shih-chiu-tsu (三十九族) in Chinese: (i.e., the "Thirty-nine Tribes"). These people are predominantly Bon-pos (TEICHMAN, p. 3). Cf. *JLCT*, p. 205-note.

661) Sde-dge is commonly called Derge in western writings. For an excellent demarcation of the Sde-dge area, see Teichman's Map. In Chinese: Te-ko (德格) (*HTT*, Map 26).

662) According to Teichman, Sde-dge was formerly divided into 25 Dzong-ka (rdzong-khag), each ruled by an hereditary headman called Bon (Dpon?) under the Sde-dge king, and "wherever one meets with a Podrang (i.e., pho-

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brang) the same is usually found to be the seat of the official administering one of these Dzongka" (TEICHMAN, p. 208).

663) The 3rd Panchen Lama (1738-1780), in his *Shambha-la'i Lam-yig* (see note 72), gives the following Tibetan names for Chinese provinces:

1. Ṭi-li	Chih-li	直隸
2. Shen-yang	Shen-yang	瀋陽
3. Kiang-nang	Chiang-nan	江南
4. Shan-tung	Shan-tung	山東
5. San-si	Shan-hsi	陝西
6. Ho-nang	Ho-nan	河南
7. Shan-si	Shan-hsi	山西
8. Hu-kuang	Hu-kuang	湖廣
9. Ṭe-kiang	Che-chiang	浙江
10. Kiang-se	Chiang-hsi	江西
11. 'Phu-kian	Fu-chien	福建
12. Kuang-tung	Kuang-tung	廣東
13. Kuang-si	Kuang-hsi	廣西
14. Zi-thu'an	Ssu-ch'uan	四川
15. Yun-nan	Yün-nan	雲南
16. Go'i-ṭe'u	Kuei-chou	貴州

(Cf. Lam-yig, folio 7-*a*).

664) This is the Dzogchen G. of Map 1943. It is located not far to the northeast of the Sde-dge monastery, across a mountain range. It is the Jokchen gom-pa of *RIS*, Map XV. Teichman credited this one as being the largest Rnying-ma-pa monastery in eastern Tibet (TEICHMAN, p. 81). This monastery is located in Rdza-chu-kha, which is the district of the upper region of the Yalung river. The Yalung is called the Rdza-chu down as far as Hor-khog (cf. Bell's Map and Teichman's Map). This Rdza-chu is not the same as the Rdza-chu discussed in note 36. The monastery is called Chu-ch'ing (竹慶) in Chinese (cf. *HTT*, Map 26).

665) Zhi-chen-dgon: unidentified.

666) Spa-yul is the area south of the Sde-dge monastery along the Yangtse river and centering around the monastery called Spa-yul, which is marked Pelyul on Bell's Map, Begü on Map 1943, and Beyü on Teichman's Map. In Chinese: Pai-yü (白玉) (*CPA*, Map 10; *HTT*, Map 26). The Ka-thog-pa monastery of our text is the Gato monastery of Teichman's Map, located on the east side of the Yangtse about 12 miles north of the Spa-yul monastery. For

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Teichman's visit and photos of these two monasteries in Spa-yul, see TEICHMAN, pp. 171-2.

667) Si-tu in this passage refers to the grammarian Ldom-bu-pa of Sde-dge, who lived in the 18th century and wrote an 86-page grammar called *Mkhas-pa'i mgul-rgyan mu-tig phreng-mdzes* (CSOMA DE KÖRÖS, *JASB*, Vol. VII, Extra No. 1911, pp. 86-7).

668) This refers to the Sde-dge monastery itself. It is the Dege Gönchen of Map 1943 and the Gonchen of Bell's Map. It is situated on the east bank of the Zi (?) river, which enters the 'Bri-chu (Yangtse) 11 miles south of Sde-dge on Teichman's Map. According to Teichman, Sde-dge dgon-chen, which is the capital of the Sde-dge district, consists of a large Sa-skya monastery and two Tibetan castles. The principal building in the monastery is the printing establishment, where the Bka-'gyur, Bstan-'gyur, and other works are printed. For details and photos, see TEICHMAN, pp. 158-9. Pandit Kishen Singh also mentioned the printing house at Sde-dge, although he did not visit there himself (cf. *RIS*, p. 264). For an account of Chao Erh-feng's seizure of the state Sde-dge in 1908, see TEICHMAN, p. 24-ff. In Chinese Te-ko (德格) (*HTT*, Map 26).

669) Ldan-khog: unidentified.

670) Lga-khog (*sic!*) = Sga-khog, the Jyekundo region.

671) Gling-bar-ma: unidentified.

672) Ra-nyag: unidentified.

673) Ra-shes: unidentified.

674) Our text reads: *ldan chos 'khor gling* meaning: "the Chos-'khor-gling (monastery) of (the *sde* called) Ldan". Tucci's copy reads: *dga ldan chos 'khor gling*. Perphas the copier of his text didn't realize *ldan* was a *sde* name, and assuming that the word *dga* had been omitted, added it to the copy.

675) Hor-khog is the region marked Rongbatsa on Teichman's Map and the Rongpatsa on Bell's Map. It is the Rongbacha of *RIS*, Map XV. It covers that part of the Yalung river valley around the Kantse of the maps and extends down the valley of the She-chu to the Taofu of the maps.

676) These five *dpon khag* are called *Hor ka nga schok* by Tafel which he translates as the "fünf Hor-Geschlechter" (TAFEL, Vol. II, p. 181). These are the "Horsekanga" of Teichman, who calls them the "five Hor States" (TEICHMAN, p. 30). These Hor were originally Qōśot Mongols who came to this area in the time of Gu-śri Khan. According to the *Grub-mtha shel-kyi me-long*, the King of Be-ri (cf. note 680 on Be-ri) began to persecute the Dge-lugs-pa in his area at the time the Sde-srid Gtsang-pa Karma-bstan-skyong rose to power in Gtsang. Guśri Khan led his army to Be-ri in the Earth-Hare year (i.e., 1639), and took control of the area. In the following year, the Iron-Dragon year (1640), the King of Be-ri was captured (*Grub-mtha shel-kyi me-long*, edited by DAS, *JASB*, No. I-1882, p. 64). According to *PSJZ*, Don-yod rdo-rje, the king of Be-ri, was killed by Gu-śri in the Fire-Ox year (1637), (cf. *PSJZ*, p. 164), and Tafel gives the year as 1636 A.D. (cf. TAFEL, Vol. II, p. 181).

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The heads of noble families became the rulers of these five *Dpon-khag*, but their jurisdiction was over certain families and not over fixed territories (TEICHMAN, pp. 64-5). In the 19th century, at the time of the Nyag-rong Tibetan uprising (cf. note 627), these five independent rulers came under the protection of the Lhasa government following the defeat of the Nyag-rong ruler (i.e., Teichman's " Gombu Nyamjyel ") in 1865. This political situation lasted until Chao Erh-feng, who had been appointed the Imperial Commissioner for Tibet in 1908, conquered Sde-dge in 1910 and these five *Dpon-khag* were forced to submit to him and they consequently lost control of the region (TEICHMAN, pp. 24, 30).

677) Khang-gsar was one of the two most important noble families among those Qōśot ruler (the other being Ma-zi, cf. following note). The old square castle of this ruler stands below Hor Gam-rtse monastery (the Kantse of the maps), and when visited by Teichman, circa 1918, the Khang-gsar ruler was still living there. It is the Kangsar of Teichman (see TEICHMAN, p. 72) and the Khānsar of Pandit Kishen Singh, who gave its location as being a few miles west of Tre'o (*RIS*, p. 267 and *RIS*, Map XV).

678) Ma-zi is the Mazar of Tafel, but when quoting from Colborne Baber, Tafel gives the name as Ma-zu or Ma-ze (cf. TAFEL, Vol. II, p. 224). It is the Mazur of Teichman, who says the square castle of the ruler also stands below Kantse (Hor Gam-rtse), but was being used as a Chinese Ya-men (i.e., in 1918) (TEICHMAN, p. 72). Ma-zi and Khang-gsar were the two most important families among those Qōśot. For a discussion on these two and their power struggles, see TAFEL, Vol. II, pp. 181-3.

679) Brag-mgo is the Drango of Bell's Map and the Chango of Map 1943. It is the Dango of Pandit Kishen Singh and the Tschanggu of Tafel. It is also called Drango by Teichman, who said that the village surrounds the old castle of the former ruler. The castle was built on a hillside on the east bank of the east bank of the She chu, and in 1918 was serving as a Chinese Ya-men. In Chinese: Chiang-k'u (將庫) (*HTT*, Map 26). See TEICHMAN, p. 68.

680) Pi-ri is the reading of our text and of Professor Tucci's copy. It is spelled Be-ri in the *Grub-mtha shel-kyi me-long* (cf. note 676), and Bi-ri in *TPS*, (p. 251-note 31, where Pi-li 必里 is given as the Chinese name), while it is Pe re in TAFEL (Vol. II, p. 224). It is the Bhiar of *RIS*, p. 266, and the Be-ri of Teichman, on whose map, Be-ri is located on the left bank of the Nyag chu (Yalung river), about halfway between the Kantse and Rongbatsa of the maps. (See TEICHMAN, p. 75). In Chinese: Pai-li (白利) (*HTT*, Map 26).

681) Tre'o is the Drio Podro of Bell's Map, located at the point where the Drango (Brag-mgo) – Kandze (Gam-rtse) road crosses the She chu. It is the Dau of *RIS*, (p. 267), the Tschuwo of Tafel, and the Driwo of Teichman, who said the former ruler still lived in the castle there (in 1918), but that part of it was being used as a Chinese rest house (TEICHMAN, p. 70). In Chinese: Chu-o (朱俄) (*HTT*, Map 26).

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682) Hor Gam-rtse dgon-pa is the Kantse, or Kandze, of the maps. It is the Hor Gantse of Tafel, the Kanzego of *RIS*, and the Kanze of Teichman. The village of Gam-rtse consists of a large Dge-lugs-pa monastery (for a photo, see TEICHMAN, facing p. 71), a small village, and the two castles of the former rulers of Khang-gsar and Ma-zi. It was the capital of the former five Hor Dpon-khag (see TEICHMAN, pp. 71-2, and TAFEL, Vol. II, p. 181). Map 1943 shows *Kantse* in the proper location, but also shows a *Khor Gamdze* 16 miles to the west of Kantse. This is not to be identified as the Hor Gam-rtse of our text. The village marked Khor Gamdze on Map 1943, is marked Rongbatsa, or Rongpatsa, on all other maps. Hor Gam-rtse is called Kan-tzu (甘孜) in Chinese (cf. *CPA*, Map 10).

683) Brag-mgo dgon-pa is situated on a hillside above the village of Brag-mgo (the Drango or Chango of the maps). For short descriptions, see TEICHMAN (pp. 68-9) and *RIS*, p. 267.

684) Rta-bo Nya-mtsho dgon is located in the Taofu of the Maps (道孚 in Chinese, cf. *CPA*, Map 10). It is the Nichong Gom-pa of *RIS*, Map XV. Teichman mentioned a large Dge-lugs-pa monastery in Dawu (Rta-bo), but gave no name for it; however, when discussing Rta-bo, Tafel stated: " Dawo oder Dao, geschriben sDao-. . das Kloster wird sDao nimtsu gomba genannt. . . " (TAFEL, Vol. II, p. 195-note). According to Tafel, the jurisdiction of Rta-bo fell under the rulers of Khang-gsar and Ma-zi. For Teichman's visit there, see TEICHMAN, pp. 64-5.

685) Rdza Dgon-gsar does not appear on the maps, but as the name indicates, it is somewhere in the Rdza-chu-kha area. According to Teichman, the road which goes from the Rungu monastery (located 15 miles east of the Nando of Map 1943) northward to Sheshu (the Seishu Gompa of Bell's Map) passes Tsatsa Gomba and the Gontsa, or Gonsar Gomba. Tsatsa Gomba is marked on Teichman's Map at approximately 98°55′-32°30′; therefore, the Dgon-gsar dgon-pa (Teichman's Gonsar Gomba) lies between there and the Sheshu monastery in the Rdza-chu-kha valley.

686) Stong-skor is the Tongkor of Teichman and comprises the valley region of the She chu upwards from the village of Tre'o. (Cf. TEICHMAN, p. 70). On the She chu, see note 44.

687) Map 1943 shows three river valleys east of the Stong-skor area; the rivers forming the headwaters of the She chu. None of these valleys are named on the maps consulted; however, a village in the most easterly one on Map 1943 is marked Tzika, on which see note 688.

688) 'Dzi-khog (the 'Dzi valley) appears to be the easterly of the three in which the Tzika village of Map 1943 is indicated. Cf. note 687.

689) Smar-khog: unidentified.

690) Rdo Grub-chen-gyi dgon-pa: unidentified.

691) 'Dzam-thang dgon may be the Tsanton Gömpa of Map 1943, situated in the same valley as the village marked Tzika. On the Jo-nang-pa sect, see note 186.

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692) The Mgo-log are a fierce, nomadic people inhabiting the region around the Rma-chen-spom-ra range and are the same Golok robbers who plagued Pandit Kishen Singh on his journey in 1879-82 (cf. *RIS*, p. 227). A rather detailed account of the Mgo-log is given in ROCK, pp. 123-9.

693) See note 19.

694) This is the A-rig area of Rock's Map 2, centered roughly around 101°20′-34°45′. The inhabitants of this area were originally Mongolian, and although they do not speak Mongolian, they still live in yurts (ROCK, p. 52).

695) Mdzo-dge stod-ma (the Upper Mdzo-dge) ithe region marked Dzorgai on Map 1943, which lies east of the big bend in the Rma chu (Yellow River) at 33°45′ of latitude, and it is the Dzo-ge tö-ma of ROCK (p. 156).

696) This region is marked Nga-ba on Rock's Map 5, Tafel's Map, and Map 1943. Lnga-ba is the name of the people who inhabit this region and are mentioned in ROCK, p. 125.

697) Mtsho-sngon in this passage refers to the area occupied by Mongolian people to the northeast of the land of the A-rig. This area is marked Khoshot (i.e., Qōśot) on the "Political, Racial, and Linguistic map of the Chinese Republic" in HERRMANN, *Atlas of China*, Cambridge, 1935, pp. 66-7. It is marked Koschot Mongolen on Tafel's Map. This *mtsho-sngon* does not mean Lake Kokonor as translated by DAS (cf. *NJRLY*, p. 128) and VASIL'EV (*op. cit.*, p. 49). The text states clearly that the Ra-rgya monastery lies not very far from this *mtsho-sngon*, whereas Lake Kokonor (Mtsho-sngon) lies over 100 miles to the north of Ra-rgya monastery. These are the Sog-wo of Rock's Maps 2 and 3.

698) Brag-dkar sprel-rdzong: unidentified.

699) The Ra-rgya monastery, also called A-rig Ra-rgya-gsar, was founded by A-rig Geshi at the same time that Bla-brang was founded, i.e., in 1708 A.D. This monastery was visited by Rock, who says the monastery was ruled by the Lama Shing-bza Paṇḍita, a male incarnation of the mother of Tsong-kha-pa. For a description and brief account of this monastery, see ROCK, pp. 64-71. Rock gives its location at 100°32′-34°53′ (approximately) on his Map 1. It is the Rircha Gompa of Bell's Map and of Map 1943, but it is too far south on the former and too far north on the latter. It is the Aru Rardscha of Tafel's Map, where it is again too far south. In Chinese, it is La-chia ssu (拉加寺) (ROCK, p. 176), pr La-ch'a-kung-pa (拉岔公壩) (*HTT*, Pap 26).

700) Zung-phan is the Sung-p'an (松潘) of Chinese maps (cf. *HTT*, Map 26).

701) Dmu-dge is the Merge of HERRMANN (p. 68) located about 30 miles west of Sung-p'an.

702) The Shar-pa smad-ma (Lower Shar-pa) occupy the region north of Sung-p'an and southeast of Co-ne. It is the Sharba region of HERRMANN (pp. 66-7) and the Schar ba fan area of Tafel's Map.

703) See note 697.

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704) He-gru is the Ho-chou (河州) or the Lin-hsia (臨夏) of Chinese maps (cf. *HTT*, Map 20).

705) Bsang-khog is the Tibetan name for the valley of the Hsia ho (夏河) (*HTT*, Map 20), in which the monastery of Bla-brang is located (see ROCK, p. 51).

706) This monastery is the Labrang of Map 1943. It was founded in 1708 A.D. by Kun-mkhyen 'Jam-dbyangs bzhad-pa'i rdo-rje ngag-dbang brtson-'grus. For a complete account of this monastery, its divisions, incarnations, and history, see ROCK, pp. 29-47. See also *TPS*, p. 260-note 234; and TAFEL, Vol. II, pp. 312-20. In Chinese: La-pu-leng (拉卜楞) (*HTT*, Map 20).

707) For the full name of the man who founded the Bla-brang monastery see note 706. He was born in present day Hsia-ho Hsien (夏河縣) in June, 1648. He studied in Lhasa, but returned to Hsia-ho in 1708 and founded Bla-brang. He died in March, 1721. For details of his life and brief historical sketches of his successive incarnations, see ROCK, pp. 39-45.

708) Rgan-rgya'i brag-dkar refers to a cliff on a plain between the monasteries of Bla-brang and Rong-po which is called the Rgan-rgya Thang (the Gan-jā Thang of Rock's Map 3). There is also a monastery there called Brag-dkar (" White Rock ").

709) Mkha-'gro'i gnas-khang (" Dwelling hall of Ḍākinī ") appears to be the name of a huge cavern in the Brag-dkar cliff near the Brag-dkar dgon-pa.

710) Mdzo-dge smad-ma (Lower Mdzo-dge) is the Dzo-ge area of Rock's Map 3.

711) This is the Am-chhog area around the Am-chhog Gon-chen of Rock's Map 3, and the Amchok of the sketch map in EKVALL, *Cultural Relations on the Kansu-Tibetan Border*, Chicago, 1939.

712) This is the Bo-ra region near the Bo-ra Gom-pa of Rock's Map 3.

713) Gtsos may possibly refer to the Hei-tso (黑錯) located in the Tse-ü area of Rock's Map 3.

714) Tsa-ye appears to correspond to the Dza-yi of Rock's Map 3.

715) The-bo is the Tebu area of the sketch map in EKVALL (*op. cit.*) located south of the Bla-brang monastery. Rock's Map 2 shows a The-wo area north of Bla-brang; but, according to Dr. Rock, there are three The-bo tribes, two of which live south of Bla-brang.

716) Zam-tsha is the Samsa area of Map 1943 and Tafel's Map and located around 102°30′-34°15′, which places it just south of the A-mchog area of Rock's Map 3.

717) Perhaps Khyā-dge is the Khya-rgya region of Rock's Map 3.

718) Tho-gro'u is the T'ao-chou (洮州) of Chinese Maps.

719) Co-ne, called Cho-ni (卓尼) in Chinese, is the Choni of Rock's writings. The district of Co-ne is marked Dschoni on Tafel's Map. The monas-

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tery of Choni (Co-ne) is near the city of T'ao-chou. See ROCK's "Life Among the Lamas of Choni", *The National Geographic Magazine*, Washington, November, 1928.

720) For the distributions of the Rong-po tribes, see the Rong-wo areas of Rock's Maps.

721) The Rong-po dgon-chen monastery is the Rong-wog of Rock's Map 2 located on the bank of the Dgu-chu. (The "wog" is a cartographer's contraction of "wo g", g for gom-ba). It is the Lung-wu ssu (隆務寺) of Rock, and the Lung-wu ssu (隆武寺) or T'ung-jen (同仁) of Chinese Maps (cf. *HTT*, Map 20).

722) Literally, the "eight places where one attains perfection".

723) Khri-kha is the province of Kuei-te, and the Chi-kha of ROERICH, *Le Parler de l'Amdo*, Serie Orientale Roma, XVIII (Roma, 1958).

724) Ju-jo lha-khang: unidentified.

725) La-mo'i bde chen dgon-pa appears to be the Bde-chen dgon-pa (the De-chhen g.) of Rock's Map 2 to the east of Lha-mo srin-sum Ri, and located southeast of Rong-po monastery on the Ga-rong chu, a tributary of the Dgu chu.

726) Re-skong, the Reb-gong of *PSJZ* (p. 351), is the Reb-kong of Rock's Map 2, and is the name of a tribe inhabiting a region south of the Rong-po dgon-chen (cf. ROCK, p. 28). See also ROERICH, *Le Parler de l'Amdo*, pp. 1-11.

727) Ka-reng is the Ka-ring of *PSJZ* (p. 351).

728) Chu-bzang: unidentified.

729) Se-thang: unidentified.

730) Be-mdo: unidentified.

731) Rdo-yus: unidentified.

732) Be-mdo dgon: unidentified.

733) Lha-lung g-yu-mtsho: unidentified.

734) Za-lar refers to the Moslems around Hsün-hua (循化) of the maps. They are the Sa-lar of Rock, who gives their Chinese name as Sa-la-erh (撒拉爾) (ROCK, p. 31), and the Sa-lar area of Rock's Map 2; also the Salaren of Tafel's Map.

735) The full name of this monastery is Bya-khyung bshad-sgrub-gling, according to *VSP*, and it was founded by Don-grub rin-chen (cf. *BA*, p. 1073). The *VSP* states the name of the founder is not actually known, but Mkhas-grub Don-grub rin-chen-pa lived there a long time, and finally, when his consciousness (Tib. dgongs-pa) was absorbed into the absolute (dharma-dhātu), his body was preserved at that place (*VSP*, folios 265-*b* to 266-*a*). See also *PSJZ*, p. 349. Bya-khyung is the Sachung (or Shachung) gomba of ROCKHILL, *Diary of a Journey through Mongolia and Tibet*, Washington, (1894), p. 87. It is the Sha-ch'ung ssu (沙沖寺) of Chinese Maps (cf. *HTT*, Map 20), located on the left bank of the Yellow River at approximately 101°42′-36°08′.

736) Chos-rje Don-grub rin-chen-pa was a native of Amdo and had stud-

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ied in Central Tibet. He was one of the teachers of Tsong-kha-pa (*BA*, p. 1073).

[737] Cf. note 735.

[738] Tan-tig is also the name of a mountain. It is spelled Dan-tig in *BA*, where Roerich notes that this mountain is situated on the bank of the Rma-chu southeast of Sku-'bum and north of Hsün-hua (cf. *BA*, pp. xviii, 65).

[739] Concerning Yang-tig, the *PSJZ* says only that the "Mkhas-pa-rnam-gsum" lived there at one time and a meditation hall (grub khang) of U-rgyan Padma (Padma-Sambhava) is said to be there (*PSJZ*, p. 348). As for the "Mkhas-pa-rnam-gsum", they were three hermits who fled to the country of Hor at the time of Glang Dar-ma's persecution of the Doctrine. Their names were Rab-gsal of Gtsang, G-yo Dge-'byung of Pho-thong, and Smar Shakyamuni of Stod-lung (*BA*, p. xvii).

[740] Tan-tig Shel-gyi-yang-rdzong served as a residence for the "Mkhas-pa-rnam-gsum" and Bla-chen dgongs-gsal (*PSJZ*, p. 348). On the "Mkhas-pa-rnam-gsum", see preceeding note, and on Dgongs-pa rab-gsal, see note 766.

[741] Tsong-la-ring-mo literally means "The Distance Pass of Tsong". Perhaps a hint of the origin of this name is found in the following passage: "... the monastery of Sku-'bum lies about the distance of a voice (ring-mo'i skad tsam, i.e., "within shouting distance") across the mountain called Tsong-kha" (*PSJZ*, p. 345).

[742] According to the *PSJZ*, the district of Tsong-kha is the region between the Rma-chu (Huang ho 黃河) on the south, and the Tsong-chu (Huang ho 湟河, cf. note 48) on the north, and centering around the monastery of Sku-'bum (cf. *PSJZ*, p. 345). The district of Tsong-kha is now called Huang-chung (湟中) in Chinese (Rock, p. 6).

[743] Blo-bzang grags-pa, better known as Tsong-kha-pa, was born in the district of Tsong-kha in the Fire-Hen year (1357 A.D). He went to Dbus and Gtsang and studied under various masters. He reformed the Bka-gdams-pa doctrine and his new school became known as the Dge-lugs-pa (cf. note 89). He founded the monastery of Dga-ldan rnam-par rgyal-ba'i gling and established the Smon-lam chen-mo in the Earth-Ox year (1409). He died at Dga-ldan monastery in the Earth-Hog year (1419). For details of his life, see *BA* (pp. 1073-8); Das, "Life and Legend of Tsoṅ Khapa" (*JASB*, Vol. LI, Part I, No. I-1882, pp. 53-7); Filchner, *Kumbum dschamba ling*, IX Kapitel, "Tsong-khapa, sein Leben, sein Werk, seine Schriften" (pp. 171-95); and *TPS* (p. 116-ff).

[744] Rtsod-dus (the "Quarrelsome Age"), in Sanskrit: Kali-yuga, is the last and the worst of the four ages. It began on the 18th of February, 3102 B.C. and when it ends the world is to be destroyed (cf. Monier-Williams, *Sanskrit Dictionary*, p. 261). Jäschke equates Rtsod-ldan with Dvāpara-yuga, which is wrong (cf. *Jäschke's Dictionary*, p. 255). Tsong-kha-pa is referred to here as the Second Buddha of the present age; the first being of course Śakyamuni.

[745] The full name of this monastery is Sku-'bum Dga-ldan Byams-pa-

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gling. According to the *PSJZ*, " a hermitage was established in the beginning near the mchod-rten, which was reportedly erected by Zha-lu Lcog-chen-pa Bkra-shis-bzang-po on the spot where the sandal-wood tree sprouted from the birth-spot of Rje Tsong-kha-pa. Later on, 'Dul-ba chos-rje snga-ma established a monastic community there in the Water-Hen year (1573 A.D.). 'Dul-ba chos-rje 'Od-zer rgya-mtsho changed the hermitage into a principal school (gtso grwa sa) and having founded the teaching college, the succession of abbots began ". A footnote in *PSJZ* on this passage says: " The Bai-ser (i.e., Vaidūrya Ser-po) states it was founded by Zhe-pa rgyam (= rgya-mtsho) in the Earth-Hen year (i.e., 1549), but this is only a supposition ('dod tsam du zad) ". For a definitive study on Sku-'bum, its history and principal buildings, see FILCHNER, *Kumbum dschamba ling*, Leipzig, 1933. Also see TAFEL, Vol. I, chapter VI. Sku-'bum is the Kumbum of the maps just to the southwest of Sining (Hsi-ning 西甯). Sku-'bum is called T'a-erh ssu (塔爾寺) in Chinese (cf. ROCK, p. 6; *HTT*, Map 20).

746) The same story of the origin of that *syringa* tree is related in *VSP*, folios 264-*b* to 265-*a*. The images are of Rgyal-ba Seng-ge'i nga-ro (in the *VSP*: de-bzhin-gshegs-pa seng-ge'i nga-ro) who is the Jina (or Tathāgata) Mañjughoṣa (i.e., Mañjuśrī). Tsong-kha-pa is considered to be an incarnation of this Bodhisattva and is commonly depicted holding the Book of Wisdom and the Sword of Knowledge, the two objects sacred to Mañjuśrī (cf. note 383). For a description of this tree and the temple in whose yard it stands, see FILCHNER, *op. cit.*, pp. 131-6, and photo on p. 61.

747) The markings on these leaves were considered by the explorer Huc to be wonderfully genuine. For his description of them, see HUC, II, pp. 53-5.

748) Sarba-pho-ki: unidentified.

749) See note 356.

750) See note 224.

751) Gzhi-bdag are spirits of the Klu class who inhabit certain localities. They may be rulers of rivers, lakes, and ridges, but most of them are personifications of mountains. For extensive lists of Gzhi-bdag names and their regions, see *ODT*, pp. 226-30.

752) Gau-ro-tsa-na (Skt: gorocanā) is the bright yellow orpiment used for marking the Tilaka on one's forehead. Thus, it is something added artificially to the skin, and in this passage, it means that the non-Buddhists should not consider the images on that sandal-wood tree to be like " gorocanā ", or something added artificially (*TOC*).

753) This is the Sining (Hsi-ning 西寧, cf. *HTT*, Map 20) of English maps. Formerly it was the seat of a Manchu Amban, who exercised nominal control over the Kokonor territory. Following the Chinese revolution in 1911 and the resultant relaxation of control in this area, the Moslems rose to dominant power. In 1915, Yüan Shih-k'ai removed the Chinese official and turned control of Kokonor over to the Moslem General of Hsi-ning. (See TEICHMAN, pp. 48-9). Cf. *RIS*, pp. 139, 165, and ROCK, p. 5.

754) Stag-ri: unidentified.

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[755] Skal-ldan rgya-mtsho: unidentified.

[756] Ri-bo-rtse-lnga (the "Five-Peaked Mountain") is Wu-t'ai Shan (五台山) in modern Shan-hsi province.

[757] This is the Gomang se and the Serkok gomba of TAFEL (Vol. I, p. 254 and Tafel's Map). According to the *VSP*, this monastery was founded by Chos-rje Don-grub rgya-mtsho, with Se-chen Hung-tha'i-ji acting as his patron, in the Earth (?)-Ox year (1649 A.D., or the Fire (?)-Ox year 1637 A.D.) of the 11th cycle. (*VSP*, folio 269-*a*). Tucci's copy of the *VSP* is almost blank for the name of the element in the founding year, except for two faint marks. It is definitely only a one consonant name, therefore the elements Shing (wood) and Lcags (iron) are eliminated, and the form of the marks, though faint, do not indicate Chu (water). Since there is no trace of a vowel sign, I have given preferrence to Sa (earth); however, the omission of vowel sign is a frequent occurence in Tucci's *VSP*, and does not therefore rule out Me (fire). The *PSJZ* devotes a paragraph to this monastery, but unfortunately, no mention of the founding year is given. According to the *PSJZ*, this monastery is located in that place called Gser-khog of Dgon-lung, and was founded by Hor Don-grub rgya-mtsho, a private Lama (bla-zur) of Dgon-lung. No-mon-han Ngag-dbang 'phrin-las lhun-grub, a private Lama (bla-zur) of Sgo-mang, and the Chu-bzang sprul-sku Bstan-rgyan lived there and it increased greatly. In the time of *King Yo-dreng*, this monastery and that of Dgon-lung were destroyed by the Chinese army; but, through the kindness of Lcang-skya sprul-sku (cf. note 761) and Thu'u-kwan rin-po-che (this is not the Thu'u-kwan discussed in note 764), Dgon-lung-ri-dgon was revived anew by Sum-pa Chos-rje phun-tshogs rnam-rgyal, and the monastery Btsan-po dgon (i.e., Sgo-mang dgon) was revived by Rbu (*sic*!) Chos-rje blo-bzang dpal-ldan. Then the teaching increased there so as to be greater than ever before. Nowadays, there are five colleges (grwa-tshang) at Btsan-dgon (Sgo-mang dgon), namely: two Mtshan-nyid grwa-tshang, and those called the Sman-pa, Rgyud-pa, and Sngags-grwa (*PSJZ*, p. 355). The King Yo-dreng refered to here is the Emperor Yung-cheng (雍正, 1723-36), who gave the money to reconstruct these two monasteries, largely due to Thu'u-kwan's intercession, after they had been destroyed in 1725. The reconstruction was completed in 1729 (see PETECH, pp. 87-8 on this period). This is the Altin Temple of Prejevalsky's Map. (Altin = altan (Mong.) = gser (Tib.) = "gold").

[758] It was an incarnation of this Bla-ma Btsan-po by the name of Smin-grol No-mon-han, who wrote our '*Dzam-gling-rgyas-bshad*. See Introduction to this volume.

[759] The full name of this monastery is Chu-bzang-dgon Dga-ldan mi-'gyur-gling. It was founded anew on the 'Bum-lung bkra-shis-thang in the Earth-Male-Ox year (1625?) (*VSP*, folio 269-*a*) by Stod-lung Chu-bzang-pa Dka-bcu dkar-legs rnam-rgyal dpal-'byor, who went to the lower regions because of his fear of the King of Gtsang, against whom he had practiced magical rites. (*PSJZ*, p. 355). This is the Chobsen temple of Prejevalsky (Vol. II, pp. 70-3) and of Das's Map.

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760) This monastery, also known as Dgon-lung Byams-pa-gling, was founded in the Wood-Dragon year of the 10th cycle (1604 A.D.) by Rgyal-sras Don-yod chos-kyi rgya-mtsho of Dags-po (*PSJZ*, p. 353). The Tantra grwa-tshang was established at Dgon-lung in the Iron-Tiger year of the 12th cycle (1710) by Lcang-skya Rin-po-che (cf. following note), 'Jam-dbyangs Bzhad-pa'i rdo-rje, and Thu'u-kwan Rin-po-che, these three (*PSJZ*, p. 354).

761) Rje Lcang-skya, also called Lcang-skya Rin-po-che, Ngag-dbang chos-ldan, was the 6th, or the 7th, abbot of Dgon-lung. He was born in G-yi-dge of the Tsong-kha valley. He lived for 73 years and wrote some seven books (*PSJZ*, p. 354). A footnote says he was born in the Water-Horse year (1702? (*PSJZ*, *loc. cit.*). If he lived for 73 years, then his death would have been in 1774 (?).

762) Sum-pa Mkhan-po Ye-shes dpal-'byor was born in the Wood-Ape year of the 12th cycle (1704 A.D.), in the vicinity of the Dgon-lung monastery. Both Lcang-skya Rin-po-che and Thu'u-kwan Chos-kyi rgya-mtsho were his teachers. He served as abbot of the Sgo-mang grwa-tshang at 'Bras-spungs from 1726 to 1730. From the age of 43 on (i.e., from 1746) he was abbot of Dgon-lung. He died in 1776, at the age of 73. For a fuller account of his life, see *PSJZ*, pp. i-iii, and *TPS*, pp. 148-9.

763) Zhwa-ser chos-'byung (*The History of the Religion of the Yellow Hats*) refers to Sum-pa Mkhan-po's *Dpag-bsam-ljon-bzang zhes-bya-ba 'phags-yul rhya-nag bod dang sog-yul du dam pa'i chos-'byung tshul bzhugs-so*, which has been edited by Das under the shortened title of *Dpag bsam ljon bzang*. Das gives the date of its compositon as 1747 (*PSJZ*, p. iii) which perhaps should be corrected to 1749.

764) Thu'u-bkan (= T'u-kuan 土觀) Blo-bzang chos-kyi-nyi-ma was born in the Fire-Serpent year of the 12th cycle (1737) A.D.) and died in 1802. He authored the *Grub-mtha thams-cad-kyi-khungs-tshul ston-pa legs-bshad shel-gyi me-long* (*TPS*, pp. 260-note 234 and 261-note 251). According to Filchner, he wrote this work a year before his death, while staying at the monastery of Dgon-lung dgon-pa (FILCHNER, *op. cit.*, p. 181).

765) Dmar-gtsang: unidentified.

766) Bla-chen Dgongs-pa rab-gsal, also known as Dge-ba rab-gsal, was born in 892 A.D. in Tsong-kha Bde-khams. He studied in Dbus, but returned to Dan-tig-ri in his 49th year. He died in 975 A.D. For a brif account of this Lama, see *BA*, pp. xvii-xviii. He lived at the Dan-tig (Tan-tig in our text) Shel-gyi yang-rdzong (see note 740). Cf. also *TPS*, p. 83.

767) Lcong-kho-zan-shan-kwau appears to be a Tibetan transliteration of some Chinese name for Tsong-kha.

768) Khung-tsi is the Chinese philosopher K'ung-tzu (孔子), the Confucius of western writings. See FUNG YU-LAN, *A History of Chinese Philosophy*, Vol. I, Princeton, 1952, Chapter IV.

769) Lau-tsi is Lao-tzu (老子), the traditional founder of the Taoist philosophy. See FUNG YU-LAN, *op. cit.*, Vol. I, Chapter VIII.

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770) This is the Guru Nānak, the founder of the Sikh sect of Hinduism. His dates are 1469-1539. He called himself Guru and his followers Sikh, or disciples. His religious system contains a large Islamic influence. For details on the life of this man and a brief history of the development of the Sikh religion, see ELIOT, *op. cit.*, Vol. II, pp. 267-73.

771) A-mdo Dpa-ri is the area corresponding roughly to the course of the Ta-t'ung Ho of modern maps, (i.e., the Jag Rong chu of *PSJZ*). It is the Hua-rī of ROERICH, *Le Parler de l'Amdo*.

772) According to the *PSJZ*, the Stag-lung dgon was founded by Stag-lung sprul-sku Gu-śrī Chos-kyi-nyi-ma, a private Lama (bla-zur) of Dgon-lung, who was a personal disciple of Paṇ-chen Blo-bzang Chos-kyi rgyal-mtshan-pa (*PSJZ*, p. 357). The name given in *PSJZ* is Stag-lung-dgon dga-ldan dam-chos-gling, and it is located upwards from the lower region of the Jag-rung (*sic*! = Jag-rong).

773) This is the Thu-rkyan-dgon dga-ldan chos-sding of *PSJZ*, p. 357. It is located in the Jag-rong valley along with Stag-lung-dgon (cf. preceeding note), and appears to have been founded by the same man.

774) Mchod-rten-thang monastery was enlarged by Stong-skor Mdo-rgyud rgya-mtsho on the place where a Bde-dgu ascetic lived in the beginning, so it is said (*PSJZ*, p. 356). This is the Chertunton of Map 1943 and the Chertinton of Prejevalsky (Vol. II, p. 67).

775) Bkra-shis chos-gling: unidentified.

776) This is the Kan-chen-gyi-dgon Theg-chen thar-pa gling, which was founded by Dgon-lung Bla-zur 'Dan-ma grub-chen Tshul-khrims rgya-mtsho in the Wood Horse year (*PSJZ*, p. 355. No cycle given).

777) This appears to be the monastery under discussion in *PSJZ*, p. 356, lines 9 to 11, where it says: " As for the resident monastery of Sems-nyi-sgo-mang dpon-slob blo-bzang dam-chos; as he is referred to although some call him Bdag-gi-slob-dpon Rin-po-che (this passage is somewhat garbled in *PSJZ* and this translation is to be considered with caution): it was formerly founded by Nang-so Kun-dga rgya-mtsho, and later on, it was destroyed by the Chinese army. Afterwards, it was moved to the region of upper 'Bru-gu. It was occupied by Chos-rje 'Phrin-las rgya-mtsho and the teaching there was very good ".

778) This is the 'Bru-gu'i dgon-pa dga-ldan chos-'khor, which is said to have been founded by Hor Don-grub rgya-mtsho in the 'Brug (Dragon) year, and some say it was occupied by Sems-nyi gnas-brtan-pa (*PSJZ*, p. 356). Hor Don-grub rgya-mtsho appears to be the same man that founded the Btsan-po dgon (cf. note 757).

779) According to the *PSJZ*, this monastery is known either as Zhwa-dmar Bra-rti-dgon bkra-shis-chos-gling of Lung-dkar in the region of Pho-rong, or as the Dga-ldan chos-'khor-gling. In accordance with the prophecy of Rgyal-sras Blo-bzang bstan-'dzin-pa, it was occupied by Bra-rti nang-so grags-pa lhun-grub-pa, and it was enlarged by Stag-lung Gu-śrī (*PSJZ*, p. 357).

780) This is the Rgyal-yag-gi chos-'khor dar-rgyas-gling of *PSJZ*, which

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says it was founded by 'Gag-shing Rab-'byams-pa grags-pa rgya-mtsho (*PSJZ*, p. 358).

781) This is the 'Bri-gong-dgon of *PSJZ*, which says that it is a place which collected the gifts of 'Bri-gong (= 'Bri-gung) of Dbus, and was built in the place called Rong-po on the west side of Dgon-lung by Gzhi srung bzang-rin bzang-rgyan-pa. At the time ('Bri-gung of Dbus) was destroyed by the Chinese army, he fled and having come to lower Jag-rung (Jag-rong), he founded it, and maintained the methods of the 'Bri-gong ('Bri-gung-pa) and relied on such Chos-skyong (Skt: Dharmapāla) as A-phyi-ma (*PSJZ*, p. 357).

782) Hor dgon: unidentified.

783) Nag-yang-dgon gong-ma tshogs-rdzogs-gling was occupied by Rtsang-ba bla-ma kun-dga rgyal-mtshan (*PSJZ*, p. 358).

784) Nag-yang-'og-ma'i dga-ldan bkra-shis chos-'khor-gling was founded by Sngags-ram-pa shes-rab blo-gros (*PSJZ*, p. 358).

785) This appears to be the same as the monastery Dga-ldan dpe-chos-gling, which is known as Ma-thi-se. It is situated towards the area of Gan-cu (Kan-chou), which is near the Nag-chu (in Chinese: Hei shui 黑水. It was founded by Slob-dpon Khrung-tsha rin-po-che (*PSJZ*, p. 358). In Chinese: Ma-t'i ssu (馬蹄寺) at approximately 100°30′-38°30′.

786) Mdung-nag 'jam-dbyangs dgon: unidentified.

787) Perhaps this is the same as the Ban-rgud-dgon of *PSJZ*. It is said to have been occupied by Hor Chos-rje don-grub (*PSJZ*, p. 356).

788) Rgya-tog dgon-gong: unidentified.

789) Rgya-tog dgon-'og: unidentified.

790) Chu-lung-dgon: unidentified.

791) See note 512.

792) See note 560.

793) See note 318.

794) Ka-drod: unidentified.

795) Dwe-thung dgon: unidentified.

796) This monastery is called Kha-thi-ka in *VSP*. "It is reported as having been founded in accordance with the land investiture for the founding of monasteries and the title of Ta'i-gu-śrī, which the Chinese Emperor Hum-u-lu bestowed on Drung-chen Chos-rgyal (of the Sa-skya-pa). At the time when the third incarnation of Phyag-na-padma (i.e., Avalokiteśvara), the Tā-la'i Bla-ma Badzra-dha-ra (Skt: Vajradhara) (i.e., Bsod-nams-rgya-mtsho) was invited by Gser-gyi rgyal-po (Altan Khan) to be the patron of the northern region, he came to this monastery, where he preached some elegant words of the Supreme Law from the 'Jigs-med-seng-ge Tantra" (*VSP*, folio 268-*a*).

797) Perhaps this is the same as the Len-hwa-the monastery situated on the right side of the Tsong-chu in the lower part of the valley mentioned in *PSJZ* (p. 346).

798) U-shi-grags monastery appears to be the same as the U-shi-bkra-shis dar-rgya-gling, which is reported to have been occupied by Bo'u-tshal-grags-pa (*PSJZ*, p. 346).

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799) The monastery of Ka-ma-log bsam-gtan-gling is located in the southern area in front of Tsong La (pass) and downward from 'Bum-khang-thang. It was occupied at one time by Dka-mgo-dka-bcu, and later on, Chos-sde ngag-dbang dpal-'byor-pa enlarged the teaching school there (*PSJZ*, p. 346).

800) This monastery, also called Thang-ring Bshad-sgrub-gling, is at a place visited by Thams-cad-mkhyen-pa Bsod-nams-rgya-mtsho (the 3rd Dalai Lama), and then later on Dge-'dun Rin-chen-pa founded this monastery there in the Earth-Female-Sheep year (1619 A.D.) (*VSP*, folio 268-*a*, *PSJZ*, p. 346).

801) This monastery is called Go-tshang-dgon in the *VSP*, and Gro-tshang-dgon Bkra-shis-gden-ka in *PSJZ* (p. 346). It was prophesied by Thams-cad-mkhyen-pa Bsod-nams-rgya-mtsho, and the Grwa-tshang was erected in the Wood-Male-Mouse year (1624) by the two patrons, Nang-so Dpal-ldan-rgya-mtsho and Chos-rgyal-phun-tshogs, and the lama Bsam-blo-rab-'byams-pa shes-rab mchog-ldan-ba of 'Bras-spungs (*VSP*, folio 267-*a*).

802) Pā-gru-dgon appears to be the Pā-cu-dgon bstan-pa dar-rgyas mergin (?) of *PSJZ*, which says it was occupied by Chos-rje Pi-kya-sag-ra bla-ma. A footnote states " Khang-zhi rgyal-pos gnang ", i.e., the K'ang-hsi Emperor (康熙) granted either the funds or the permission to build it. Formerly, it was a dependancy of the Thang-ring-dgon, but it was occupied by Sger-tshugs (in Sum-pa Mkhan-po's time) and was a dependancy of the Se-tri ri-khrod (*PSJZ*, p. 346).

803) According to the *VSP*, the monastery of Byams-pa-gling was established from the monk community which gradually developed around the temple which housed the huge statue of Rgyal-ba Mi-pham-pa (i.e., Maitreya) (*VSP*, folio 266-*b*). According to the *PSJZ*, this image is said to have been consecrated by Rgya Kong-cho 'phrul (i.e., an emanation of a Chinese princess). It was consecrated by Chinese Bon-po and looked like a Bon-po deity; however, after the spread of the teaching of the Buddha, a monastic community was established there and this statue changed into a figure of the Teacher, so it is said (*PSJZ*, p. 347).

804) The hermitage of Lo-kya-tun appears to be in a cavern behind the village of Lo-kya, which is located in the lower part of the valley of the Kang-ku on the south side of the Rma-chu (Yellow River) (cf. *PSJZ*, p. 347), which is the Lo-chia-t'un near Lan-chou in Kansu (cf. *BA*, p. 227).

805) According to the *VSP*, the following is the history of this monastery. " While enroute to China in answer to an invitation of the Chinese Emperor, the Lama Byams-chen chos-rje of Se-ra (i.e., Shākya Ye-shes, who went in place of Tsong-kha-pa, cf. note 393), prophesied that this site would be ideal for a monastery. Later on, having died in China, his body was being brought up (to Tibet), and just at that place, the carriage sank in the mud so that no one could move it. Then, his prophecy made while going down (to China) was remembered. The Chinese Emperor G-yung-lo (i.e., the Yung-lo Emperor 永樂, 1403-1425) built a castle (mkhar) there and called it Khri-

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kyen-hung-hwa-ze. He established many receptacles there too, such as a golden tomb (for Shākya Ye-shes). Bu-chen Seng-ge-bzang-po was placed on the abbot's seat. Later on, even Rgyal-dbang Bsod-nams-rgya-mtsho stayed there. This monastery was called Mdzo-mo-mkhar by the people who sent the first reports of the birth of Rje Yon-tan-rgya-mtsho (the 4th Dalai Lama) in the country of Mongolia, and so it is named" (*VSP*, folios 267-*a* to *b*). The monastery there was founded by Mkhan-chen Shākya-tshul-khrims-pa (*VSP*, folio 112-*b*, *PSJZ*, p. 347). Cf. note 393.

806) Tāi-thung is Ta-t'ung (大同) located in present day Shansi about 75 miles north of Wu-t'ai-shan.

807) Roerich notes that according to the Rev. Chos-'phel, "On the Sino-Tibetan border, near mChod-rten dkar-po, stands the sepulchre (sku-gduṅ) of Pham-mthiṅ-pa and his mudrā or Tantric assistant | rgya-mo-gcig |. The remains are now preserved inside a statue of Saṃvara known as Lo-gya-duṅ bDe-mchog raṅ-'byuṅ, worshipped by both Tibetans and Chinese" (*BA*, p. 381). According to *PSJZ*, "inside of a cavern behind the village of Lo-kya, which is in the lower part of the valley of Kang-ku on the south side of the Rma chu, there is a Yab-yum statue (father-mother statue) of yogis of Bde-mchog (Saṃvara). Some say it is the statue of Pham-mthing-pa and his wife (chung-ba). In one account, it says that Rje'i dbon-po dga-ldan khri-pa blo-bzang nyi-ma and Zad-ma-mthun-pa'i rnal-'byor-ba rgyal-mtshan had lived behind Dga-ldan (monastery). Later on, they crossed Ri-bo-rtse-lnga (Wu-t'ai-shan) and when they reached the eastern ocean, they turned back. After they stayed in that cavern in which this statue is today, they themselves changed into Bde-mchog (Saṃvara) and Mkha-'gro-ma phag-mo, the patron's daughter, and they are that statue, so it is said" (*PSJZ*, p. 347).

808) Rdo-rje dril-bu-pa: unidentified.

809) Pham-mthing-pa, also called Ngag-gi dbang-phyug grags-pa (Skt: Vāgiśvarakīrti), was a Nepalese scholar of the Guhyasamāja. His remains are said to be preserved at Lo-chia-t'un near Lan-chou, where he died on his return from a pilgrimage to Wu-t'ai-shan. Some details on his life are given in *BA* (pp. 227, 380-2).

810) See note 805.

811) According to the *PSJZ*, this monastery, also called Han Stag-lung-gi dar-rgyas-dgon, was founded by Skya-ti rab-'byams-pa. Later on, Gtsang Rta-nag-pa Kun-dga-rnam-sras established teaching there (*PSJZ*, p. 348).

812) Nebesky-Wojkowitz equates *Rgya-hor* with *Tu-jen* (cf. *ODT*, p. 440). The *rgya-hor* are the "Dschiahour" of Huc and Gabet (see Huc, I, pp. 370-1).

813) Rgyal-po Thang-wang in this passage does not refer to a specific Chinese ruler, but is to be interpreted as the "king T'ang rulers", i.e., in the time of the T'ang Emperors.

814) China and Tibet concluded several treaties during the T'ang dynasty, but the best known is the so-called Treaty of 821-822. For the latest publication on this Treaty, see Li, "The Inscription of the Sino-Tibetan Treaty of 821-822", *T'oung Pao*, Vol. XLIV, pp. 1-99.

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815) Hor Thu-pa rgyal-po (King of the Thu-pa Hor) refers to the founder of the T'o-pa (拓跋) dynasty in China in 220 A.D., which became known as the northern Wei (魏) dynasty.

816) Dpa-ri refers to the area called A-mdo Dpa-ri earlier, cf. note 771.

817) Sha-ra Yu-gur means the "Yellow Uigur". This area is the Schara Uigir of Tafel's Map and the Sari-Uigur of HERRMANN, *op. cit.*, pp. 66-7. On Map 1943, the Shara Uighur area is shown to the east and north of Sining (Hsi-ning).

818) Yu-gur Rta-mdo-dgon: unidentified.

819) Smag-chu dgon: unidentified.

820) Jur-jid gser-gyi-rgyal-po Ban-yan-cing means "Bayan cingsang King of the Chin dynasty of Nü-chen". According to the *BA*, "... the Chief Minister called Nu'i-ji (i.e., Nü-chih, Ju-chen—Ju-chih) ..." | = the Jur-jid of our text | .. "seized the throne. His dynasty was called Am-tan khan (Altan-qan, the Chin dynasty)" (*BA*, p. 56). Chin (金, "gold" is the *gser* of our text). Ban-yan-cing is Bayan cing-sang (1237-1295). Cf. *BA*, p. 56.

821) Mtsho Khri-gshog-rgyal-mo is the Tibetan name for the lake called Kökä-nor by the Mongols. Lake Kokonor is also called Mtsho-sngon khri-shor, -khri-shog, -khri-gshog, and Khri-shog-rgyal-mo'i mtsho. According to some sources, this lake is inhabited by a Klu-mo named Mtsho-sman klu-gyi-rgyal-mo, and according to others, it is inhabited by nine sisters called the Khri-shor rgyal-mo mched-dgu. (See *ODT*, p. 201). In view of the various spellings, it is interesting to note that our uncorrected text read *shor* and it was changed to read *gshog*. The usual Tibetan name for this lake is Mtsho-sngon (the Blue Lake), which is a translation of the Mongol Kökä-nōr, as is the name Ch'ing-hai (青海) in Chinese. Such Chinese names as K'u-k'u-no-erh (庫庫諾爾) are transliterations. The Tibetan name of this lake is spelled: Mtsho Khrig-gshog-rgyal-mo in *PSJZ*, p. 164.

822) G-yar-mo thang, spelled G-yer-mo thang in *PSJZ* (p. 337) is the Dbyar-mo-thang of *BA*, which Roerich equates with: "Mtsho-sngon-po" (*BA*, p. 696).

823) These *Mtsho-sngon-po* Mongols are the Khoshot (Qōśot) of HERRMANN, *op. cit.*, pp. 66-7, situated to the northeast of Kokonor, and the Hoshot Mongol area of Map 1943. Cf. note 697 on the Mtsho-sngon (Qōśot Mongols) living near the monastery of Ra-rgya.

824) In regard to Ho-shog Wal-gā-si, Wal-gā-si is the orthography of the translations of DAS (cf. *NJRLY*, p. 130) and Vasil'ev (cf. VASIL'EV, *op. cit.*, p. 55), for which Vasil'ev noted with " = Vang Gushi ". Tucci's copy reads: Wa-gā-si. It appears that Wal-gā-si is the same as Gu-śrī Khan, who was the third of five sons born to Ha-na, the ruler of the Ho-shod (Qōśot Mongols), one of the four wings of the O-rod. "He was born in the Water-Horse year (1582 A.D.) and was an incarnation fo Gshin-rje Chos-kyi rgyal-po. His true name was Tho-rol-ba'i-dur (spelled Tso-ral-pē-hu in *PSJZ*). The Tibetans

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called him Bstan-'dzin chos-rgyal, and the Mongols called him Gu'i-shrī-han, or Gegen-han" (*Grub-mtha-shel-gyi-me-long*, *op. cit.*, p. 63). Also cf. *PSJZ*, p. 164.

825) Hal-ha are the Halha Mongols (cf. *TPS*, p. 49).

826) Thu-med, also spelled Mthu-med (cf. *TPS*, p. 255-note 106) are the Tümät Mongols.

827) Mtsho-snying Mā-ha-de-wā means literally "Mahādevā, Heart of the Lake". There is a small island in Lake Kokonor, which is called Tso-Ning on which there is a monastery inhabited by twenty monks, according to Pandit Kishen Singh (*RIS*, p. 254). In Chinese, the name Hai-hsin shan (海心山) (*HTT*, Map 21) is a translation of the meaning of "mtsho-snying".

828) Grwa-tshang-sgon: unidentified.

829) Gser-thog-dgon: unidentified.

830) This refers to the Tibetan tradition that a monkey, who was an incarnation of Avalokiteśvara, and a srin-mo (demon), who was an incarnation of Tārā, cohabitated on the mountain called Mgon-po-ri near Rtse-thang in Yar-lung, and their simian offspring evolved into human creatures. On this tradition, see *PSJZ*, p. 148, pr ROCKHILL, *The Land of the Lamas*, p. 355-ff.

831) In the beginning of the Rtsod-dus (Skt: Kali-yuga), the five Pāṇḍava brothers led their armies into battle, and King Rūpati was defeated. Rūpati disguised himself in woman's clothing and leading his army, fled into the snow-mountains (i.e., Tibet). See *PMKP*, folio 97-*a*, *DTMP*, folio 9-*b*, and *BA*, p. 36.

832) Zan-me'o appears to be the San-miao (三苗) of Chinese records. San-miao was the name of an ancient tribal dominion which occupied what is now Hunan and part of Hupeh (Cf. MATHEW'S *Chinese Dictionary*, p. 748).

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PLACE NAME TABLES

Table A.

MONASTERIES–HERMITAGES–TEMPLES

Tibetan	*Area*	*English*	*Chinese*
Ka–thog–pa	Khams	Gato	
Ka–bur–gnas–nang	Khams		嗄木乃寺
Kā–ma–log	A–mdo		
Kan–chen–dgon	A–mdo		
Ki'u–tshang–nub	Dbus		
Ki'u–tshang–shar	Dbus		
Dka–bzhi–dgon	Khams	Kashi gompa	高日寺
Bkra–shis–chos–gling	A–mdo		
Bkra–shis–lhun–po	Gtsang	Tashilhunpo	札什倫布寺
Sku–'bum	A–mdo	Kumbum	塔爾寺
Skye–li–dgon	Khams		
Skyor–mo–lung	Dbus	Kimulung	
Kha–thi–kha–pa	A–mdo		
Kha'u–pa–rdzong	Gtsang		
Khur–chags	Mnga–ris	Kojarnāth gompa	
Khyung–po Gting–chen	Khams	Khemo Tinchin	
Khra–'brug lha–khang	Dbus	Thandub	
Mkhar–rdo	Dbus		
Ga–ru–dgon	Dbus		

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Tibetan	*Area*	*English*	*Chinese*
Gangs–can–chos–'phel–gling	Gtsang		
Gung–thang 'bum–mo–che	Dbus	Gyanthang Pompa	
Go'i–dze–dze–dgon	Khams		
Gong–dkar–chos–sde	Dbus		
Grwa–tshang–dgon	A–mdo		
Grub–chen–gyi dgon–pa	A–mdo		
Grub–thob–pa'i gnas–brgyad	A–mdo		
Gro–bo–lung	Lho–brag	Lho Ta–o–lung	
Grod–pa–phug	Gtsang		
Glang–thang	Dbus	Langdāng gompa	
Dga–ldan chos–'khor–gling	Gtsang		
Dga–ldan dam–chos–gling	A–mdo	(see Gser–khog–dgon)	
Dga–ldan rnam–par–rgyal–pa'i–gling	Dbus	Ganden	甘丹
Dga–ldan rab–brtan–gling	Dbus		
Dga–ldan Shar–rtse–pa	Dbus		
Dga–ba–gdong	Dbus	Gadong	
Dge–'phel ri–khrod	Dbus		
Dgon–lung dgon–pa	A–mdo		
Mgar–thar	Khams	Gata	噶達
Mgar–phug	Dbus		
Mgar–mo–chos–rdzong	Gtsang		
Rgya–tog dgon–gong	A–mdo		

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Tibetan	*Area*	*English*	*Chinese*
Rgya-tog dgon-'og	A-mdo		
Rgya-yag-dgon	A-mdo		
Rgya-sogs	Dbus		
Rgyal-lha-khang	Dbus		
Sgo-mang grwa-tshang	Dbus	Gomangta-tsan	
Sgo-mang-dgon	A-mdo	(see Gser-khog-dgon)	
Ngam-ring chos-sde	Gtsang	Namring	
Ngor-pa	Gtsang		
Mnga-ris-gra-tshang	Dbus	Ngari Tra-tsang	
Sngags-pa grwa-tshang (of 'Bras-spungs)	Dbus	Ngagtatsang	
Sngags-pa grwa-tshang (of Se-ra)	Dbus		
Co-ne	A-mdo	Choni	卓尼
Lcags-ri-vaidūrya	Dbus	Chagpori	
Chab-mdo (Byams-pa-gling)	Khams	Chamdo	察木多江巴林
Chu-mda	Khams	Chumdo	
Chu-bar	Gtsang		
Chu-mig-lung	Dbus		
Chu-bzang	Dbus		
Chu-bzang (see Stod-lung Chu-bzang)			
Chu-bzang-dgon	A-mdo	Chobsen	
Chu-lung-dgon	A-mdo		
Chos-'khor-gling	Dbus		
Chos-'khor-gling (of Ldan-khog)	A-mdo		

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Tibetan	*Area*	*English*	*Chinese*
Chos–'khor–gling (of 'Phan–yul)	Dbus		
Chos–'khor–rgyal	Dbus	Chokorgye	
Chos–sde–dgon	Khams	Chioti gompa	
Chos–sde bde–ba–can	Gtsang		
Chos–lung	Dbus		
Chos–lung byang–rtse	Gtsang		
Mchod–khang	Dbus	Jo–khang	大招寺
Mchod–rten–sgo–mang	Gtsang		
Mchod–rten–thang	A–mdo	Chertunton	
Jag–rong Thur–chen–dgon	A–mdo		
Ju–jo lha–khang	A–mdo		
Jo–tshang–dgon	A–mdo		
Gnyan–mgon–phug	Dbus		
Snye–thang	Dbus	Nethang	業當
Snye–mo Rgyal–byed–tshal	Gtsang		
Rta–bo Nya–mtsho–dgon	Khams	Nichong gom pa	道孚
Stag–tshang Ra–ba–stod–pa	Dbus		
Stag–lung (see Byang Stag–lung)			
Stag–lung–pa	Yar–'brog	Tag–lung	塔隆
Stod–lung Chu–bzang	Dbus		
Bstan–rgyas–gling	Dbus	Tengyeling	
Thang–po–che	Dbus		
Thang–ring–dgon	A–mdo		

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Tibetan	*Area*	*English*	*Chinese*
Thub-chen Byams-pa-gling	Khams	Litang	
Theg-chen-'bum-pa	Dbus	Tag-chhen Pomda	
Mtho-lding-gser-khang	Mnga-ris	Toling	托林
Dar-rgyas-gling	Gtsang	Thakialing	達爾結嶺
Dwags-lha-sgam-po	Dbus	Dakpu Dala Kambu	
De-mo Chab-dkar	Dbus	Demu Chamkar	鉄馬
De-mo Chab-nag	Dbus	Demu Chamnak	
Dwe-thung-dgon	A-mdo		
Dol-gsung-rab-gling	Dbus		
Gdan-sa-mthil	Dbus	Dansa Thil	
Bde-chen-chos-'khor	Dbus		
Bde-chen-rab-rgyas	Gtsang		
Bde-ba-can	Dbus	(see Dga-ba-gdong)	
Bde-yangs grwa-tshang	Dbus	De yang tatsang	
Mdung-nag 'jam-dbyangs-dgon	A-mdo		
Rdo-rje-brag	Dbus	Dorjetra	多爾濟扎克
Sde-dge (dgon-chen)	Khams	Dege Gönchen	德格
Na-lendra	Dbus	Nālenda gom pa	納蘭扎
Nags-yangs-dgon-gong	A-mdo		
Nags-yangs dgon-'og	A-mdo		
Gnas-chung-lcog	Dbus	Nechung	
Rnam-grol-gling	Dbus		

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Tibetan	*Area*	*English*	*Chinese*
Snar–thang	Gtsang	Narthang	拉爾塘
Pā–gru–dgon	A–mdo		
Dpal–'khor–chos–sde	Gtsang	Palkhor choide	班古爾曲底
Dpal–chen–ri–bo	Dbus	Palchen chubori	楚烏里廟
Dpal–ldan stod–rgyud grwa–tshang	Dbus		
Dpal–ldan smad–rgyud grwa–tshang	Dbus		
Dpal–ldan srad–rgyud grwa–tshang	Gtsang		
Spang–lung ri–khrod	Dbus		
Pha–bong–kha	Dbus		
Phun–tshogs–gling	Gtsang	Pindzoling	彭錯嶺
Phur–bu–lcog	Dbus		
'Phel–rgyas–gling (of Nya–lam)	Gtsang		
'Phel–rgyas–gling (of Mang–yul)	Gtsang		
Ban–gur–dgon	A–mdo		
Bu–chu–gser–gyi lha–khang	Dbus	Phuchusher-gilhakang	
Be–mdo–dgon	A–mdo		
Bya–khyung	A–mdo	Shachung	沙冲寺
Byang Stag–lung	Dbus	Jāng Tālung	達降
Byang–rtse grwa–tshang	Dbus		
Byams–chen–chos–sde	Gtsang	Rang chu chen gompa	
Byams–pa–gling (of 'Ol–kha)	Dbus	Champaling	

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Tibetan	*Area*	*English*	*Chinese*
Byams-pa-gling	Dbus	Jiambāling Churtan	乾巴嶺
Byams-pa-'bum-gling	A-mdo		
Byes (-pa mkhas-mang grwa-tshang)	Dbus		
Brag-mgo dgon-pa	Khams	Drango	
Brag-yer-pa	Dbus	Dakyarpa gom pa	
Brag-g-yab bu-dgon	Khams	Draya	
Brag-g-yab ma-dgon	Khams	Draya	
Brag-ri ri khrod	Dbus		
Bla-brang Bkra-shis-'khyil	A-mdo	Labrang	拉卜楞
Blo-gsal-gling grwa-tshang	Dbus	Losal Tatsang	
Dbus-gling	Dbus		
Dben-sa chos-kyi-pho-brang	Dbus		
'Bras-dkar-spungs-pa	Dbus	Drepung	布嚼蚌寺
'Bri-gung-dgon	A-mdo		
'Bri-gung-mthil	Dbus	Digung	必拉公的廟
'Bri-gung Yang-ri-dgon	Dbus		
'Bri-chung dgon-pa	Dbus		
'Brug-gu-dgon	A-mdo		
Mā-this-zi-dgon	A-mdo		
Mi-li	Khams	Mili	木裏
Rme-ru	Dbus	Muru	木鹿
Rmog-lcog-dgon-pa	Dbus		
Smag-chu-dgon	A-mdo		

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Tibetan	*Area*	*English*	*Chinese*
Smad (–thos–bsam–nor–bu'i–gling grwa–tshang)	Dbus		
Smin–grol–gling	Dbus	Mindol ling	
Btsan–thang g–yu'i–lha–khang	Dbus	Tsandan–yu lha–khang	
Rtse–thang chos–sde	Dbus	Tsetang chode	
Tshal–gung–thang	Dbus	Khungtang	
Tshe–rgyal–'bum–pa	Dbus	Tsechu-bumpa	
Mtshur–phu	Dbus	Tsurpu	楚爾布
Mdzo–mo–mkhar	A–mdo		
'Dzam–thang–dgon	Khams		
Rdza Dgon–gsar	Khams	Gonsar gompa	
Rdzing–phyi	Dbus	Zingchi	
Rdzogs–chen dgon–pa	Khams	Dzogchen gom pa	竹慶
Zhwa–dmar–dgon	A–mdo		
Zhwa–lu ri–phug	Gtsang		舍魯普
Zhwa–lu gser–khang	Gtsang	Shalu	舍魯
Zhi–chen–dgon	Khams		
Bzhi–sde (= Ra–mo–che)	Dbus	Ramoche	小昭寺
Zangs–ri–khang–dmar	Dbus	Sangri	桑里
Zan–yang–mi–'gyur–lhun–gyis–grub (= Bsam–yas)	Dbus	Samye	薩木也

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Tibetan	*Area*	*English*	*Chinese*
Zung-zhan stag-lung-dgon-pa	A-mdo		
Ze-ru-dgon	Khams		
Zla-ba-phug	Dbus	Davapug	
'U-shang-rdo'i lha-khang	Dbus	Ushang	
'On-chos-sdings	Dbus	Yonchoi-ding	
Yangs-pa-can	Dbus	Jyang Hyangpa-chen	陽八井
Yu-gur Rta-mgo-dgon	A-mdo		
Ra-kha-brag	Dbus		
Ra-rgya	A-mdo	Rircha gompa	拉加寺
Ra-sgreng	Dbus	Reting gompa	列廷
Ra-ba-stod-pa (see Stag-tshang Ra-ba-stod-pa)			
Ra-ba-smad	Dbus	Ravame	
Ra-mo-che (see Bzhi-sde)			
Ra-lung	Yar-'brog	Ralung	拉龍
Ri-rgya	Dbus		
Ri-bo-che	Khams	Riwoche	類烏齊
Ri-bo-chos-gling	Dbus	Rivo Choina	
Ri-bo-bde-chen	Dbus	Ribodechen	
Rin-chen-gling	Dbus		
Rong-po dgon-chen	A-mdo	Rong-wo gompa	隆務寺

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Tibetan	*Area*	*English*	*Chinese*
La-mo'i bde-chen	A-mdo		
Len-dpa-thes	A-mdo		
Lo-kya-tun	A-mdo		
Shar-rtse grwa-tshang	Dbus		
Shing- 'phel-gling	Mnga-ris		
Shel-brag	Dbus	Sheltra	
Bshad-sgrub-gling	Dbus	Shyāptung-ling gom pa	
Gshin-dar-lding	Gtsang	Shen-dar-ding	
Sa-skya	Gtsang	Sakya gompa	薩迦
Si-li rgod-tshang	Dbus		
Se-phug	Dbus		
Se-ra-chos-sde-pa	Dbus		
Se-ra theg-pa chen-pa'i gling	Dbus	Sera	色拉寺
Se-ra-rtse	Dbus		
Sems-nyid-dgon	A-mdo		
Sol-nag Thang-po-che (see Thang-po-che)			
Sras-mkhar-dgu-thog	Lho-brag	Sang-khar-gu-thog	
Gsang-sngags-mkhar	Dbus		
Gsang-phu (Ne'u-thog)	Dbus	Samphu	
Gser-khog dgon pa	A-mdo	Serkok gompa	
Gser-thog-dgon	A-mdo		
Bsam-gtan-gling (of Spu-rangs)	Mnga-ris		

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Tibetan	*Area*	*English*	*Chinese*
Bsam–gtan–gling (of 'Ol–kha)	Dbus		
Bsam–sdings	Yar–'brog	Samding	
Bsam–'phel–gling	Khams	Sungpiling	
Bsam–yas (see Zan–yang–mi–'gyur–lhun–gyis–grub)			
Han Stag–lung dgon–pa	A–mdo		
Hor Gam–rtse dgon–pa	Khams	Kantse	甘孜
Hor–dgon	A–mdo		
U–shi–grags	A–mdo		

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Table B.

RDZONGS–VILLAGES–PALACES

Tibetan	*Area*	*English*	*Chinese*
Ka–drod	A–mdo		
Kun–skyob–gling	Gtsang	Kun Kyab-ling	
Kong–po Brag–gsum–rdzong	Dbus		
Bkra–shis–rdzong	Gtsang		
Skyid–grong	Gtsang	Kirong	濟隴
Khang–dmar	Gtsang	Kangmar	康馬
Khang–gsar	Khams	Kangsar	
Khri–se	Mnga–ris		
Gong–dkar–rdzong	Dbus	Kongka dzong	貢噶
Gong–tsi–kha	Khams	Konzukha	孔子道
Gru–'dzin	Dbus	Potala	布達拉
Gre–mon	Dbus	Trimo	
Dga–ldan–pho–brang	Dbus		
Mgar–thar	Khams	Taining	泰寧
Rgya–gar–dgra–shi–thang	Dbus	Dabchi	
Rgyal–rtse (Rgyal–khang–rtse)	Gtsang	Gyantse	將則
Ngam–ring	Gtsang	Ngap–ring	章阿布林
Mnga–ris Ljongs–dga–rdzong	Mnga–ris	Jongkha Dzong	阿里宗
Chab–mdo	Khams	Chamdo	察木多

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Tibetan	*Area*	*English*	*Chinese*
Chu-shul-rdzong	Dbus	Chushul	曲水
'Jang	Khams	Jang	
Ljongs-dga-rdzong (see Mnga-ris Ljongs-dga-rdzong)			
Nya-lam	Gtsang	Nyalam Dzong	聶拉木
Snye-thang	Dbus	Nethang	業黨
Tan-tig Shel-gyi yang-rdzong	A-mdo		
Gting-skyes-rdzong	Gtsang	Tingkye dzong	定結
Rta-bo	Khams	Taofu	道孚
Rta-wang (see Mon Rta-wang)			
Stod-sgar	Mnga-ris	Gartok	噶大克
Dwa-rdzong (see Lho-brag Dwa-rdzong)			
Dwags-po Rnam-rgyal-rdzong	Dbus	Guru Nam-gye dzong	
Ding-ri	Gtsang	Tingri	定日
Bde-chen rdzong	Dbus	Dechen Dzong	德慶
Bde-chen-rdzong (of Stod-lung)	Dbus	Dechen	小德慶
'Dar-ba	Mnga-ris	Daba dzong	達雍
Rnam-sras-gling	Dbus		
Sna-dkar-rtse	Yar-'brog	Nangkartse	納噶拉則

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Tibetan	*Area*	*English*	*Chinese*
Sne–gdong–rdzong (of Yar–lung)	Dbus	Nedong dzong	乃冬
Sne'u–rdzong	Dbus		
Pa–rnam–rdzong	Gtsang	Penam dzong	白浪
Pa–rnam–lhun–grub–rtse	Gtsang	Penam	拜納穆
Pi–ri (= Be–ri)	Khams	Bhiar	白利
Po–ta–la	Dbus	Potala	布達拉
Dpal–sde rdzong	Yar–'brog	Pede Dzong	白地
Spu–rang–rdzong	Mnga–ris	Tāklakot	布拉木達克喇城
Phag–ri rdzong	Gtsang	Phari dzong	怕里宗
Phu–mdo rdzong	Dbus	Pongdo	滂多
Phun–tshogs rdzong	Gtsang	Pindzoling	朋蘇克嶺
Pho–brang dkar–po	Dbus		
Pho–brang dmar–po	Dbus		
Pho–brang–yang–rtse	Dbus	Potrang	
Pho–brang–lnga–rtse	Khams		
'Phyong–rgyas rdzong	Dbus	Chonggye dzong	
Be–ri (see Pi–ri)			
Brag–dkar–sprel–rdzong	Khams		
Brag–mgo	Khams	Drango	將庫
Bla–brang rgyal–mtshan–mthon–po	Gtsang		
'Ba–thang	Khams	Batang	巴塘
'Bri–gung rdzong–gsar	Dbus		

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Tibetan	*Area*	*English*	*Chinese*
Sbe–thub	Mnga–ris		
Ma–zi	Khams	Mazur	
Mon Rta–wang	Dbus	Tawang	
Mon Mtsho–sna	Dbus	Tsona dzong	們錯郎
Rtse–thang	Dbus	Tsetang	澤當
Tsha–ba Mdzo–sgang–rdzong	Khams	Tsawa Dzo-kang Dzong	察窪左岡
Tshos–zam–gdung	Dbus		
Mtsho–sna (see Mon Mtsho–sna)			
Zi–ling	A–mdo	Sining	西寧
'Ol–kha Stag–rtse	Dbus	Hoka Dzong	噶達克薩
Ya–rtse rdzong	Mnga–ris	Simja	
Yam–bu–gla–sgang	Dbus	Yumbula-kang	
Rin–chen–spungs–pa	Gtsang	Rimphung dzong	領綳
Ru–thog	Mnga–ris	Rudok	羅多克
Li–thang	Khams	Litang	裏塘
Shangs Rnam–gling–rdzong	Gtsang	Namling dzong	尚納木林
Shing–sdong–dkar	Dbus	Sing donkar	冬噶兒
Shel–dkar rdo–rje'i rdzong	Gtsang	Shekar dzong	協噶爾
Srad Rin–chen–rtse	Gtsang	Rhe Rin-chentse	

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Tibetan	*Area*	*English*	*Chinese*
Sles-mkhar	Mnga-ris	Leh	列
Gsang-sngags-chos-rdzong	Khams	Sanga chojong	桑昂
Bsam-'grub-rtse (Gzhis-kha Bsam-'grub-rtse)	Gtsang	Shigatse	日噶雜
Lha-ldan	Dbus	Lhasa	拉薩
Lha-rtse	Gtsang	Lhatse Dzong	拉則
Lha-ri-mgo	Khams	Lhariguo	拉里郭
Lho-brag Dwa-rdzong	Lho-brag	Tu-wa dzong	多窪城

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Table C.

REGIONS–DISTRICTS–COMMUNITIES

Tibetan	*Area*	*English*	*Chinese*
Ka–reng	A–mdo		
Kong–po	Dbus	Kongbo	公布
Klo–pa	Khams	Abor	
Klo–bo Sman–thang	Mnga–ris	Loh Man-tang	羅和曼洞
Skyid–grong	Gtsang	Kirong	濟隆
Skyid–stod	Dbus		
Skyid–smad	Dbus		
Skyid–shod	Dbus		
Khyā–dge	A–mdo		
Khyung–po	Khams	Khemo	
Khyung–po dkar	Khams		
Khyung–po nag	Khams		
Khyung–po ser	Khams		
Khri–kha	A–mdo	Kuei–te	
Khrig–se–stod	Mnga–ris		
Khrig–se–smad	Mnga–ris		
Khro–skyab	Khams	Choschia	綽司甲
Gu–ge	Mnga–ris	Guge	古格
Gung–thang	Gtsang		公塘
Go'u–tsha	Khams		
Gling–stod–ma	Khams		
Gling–bar–ma	Khams		
Dge–rgyas	Khams		

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Tibetan	*Area*	*English*	*Chinese*
Dge–rtse	Khams		
Dge–shi–rtsa	Khams	Gechitsa	
Mgron–bu	Khams		
Rgyal–kha	Khams		
Rgyal–ston	Khams		
Rgyal–thang	Khams	Tinghsiang	定鄉
Rgyal–mo–rong	Khams	Giama rong	
Lga–khog (= Sga–khog)	Khams		
Mnga–ris	Mnga–ris	Ngari	阿里
Mnga–ris skor–gsum	Mnga–ris	Ngari korsum	
Lnga–khog	A–mdo	Nga ba	
Co–ne	A–mdo	Choni	卓尼
Gcer–bu–pho–mo	`Dbus	Gimuchen	
Lcag–la	Khams	Chala	
Lcags–ra–dpal–'bar	Khams		
Lcog–rtse	Khams	Tschoktsi	卓克基
Chi–ba	Mnga–ris	Khotan	
Chu–'dus	Gtsang		
Chu–bzang	A–mdo		
'Jang	Khams	Jang	
Ljongs–dga	Mnga–ris	Jongkha	宗喀
Nya–mtsho	Khams		
Nya–lam–nya–nang	Gtsang	Nyalam	聶拉木
Nyag–rong	Khams	Nyarong	

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Tibetan	*Area*	*English*	*Chinese*
Nyang-stod (Myang-stod)	Gtsang		
Nyang-po	Dbus		尼洋布
Gnyal	Dbus	Niye	
Tan-tig (Dan-tig)	A-mdo		
Tre'o	Khams	Driwo	朱俄
Gting-skyes	Gtsang	Tingkye	定結
Stag-mo	Mnga-ris		
Stag-rang	Khams		
Stong-skor	Khams	Tongkor	
Stod-lung	Dbus	Toilung	都龍
Stod-hor	Dbus		
The-bo	A-mdo	The-wo	
Thob-rgyal	Gtsang	Tobgyal	
Dam-pa	Khams	Damba	
Dwags-po	Dbus	Dakpo	打格布
Ding-ri	Gtsang	Tingri	定日
Dol-da	A-mdo	Dalāt	
Dro-shod (Gro-shod)	Mnga-ris	Dokthol	卓書特
Mdo-khams	Khams		
Mdo-khams-sgang-gsum	Khams		
Mdo-smad A-mdo	A-mdo		
Mdo-li	Khams		
'Dar-ba	Mnga-ris	Daba dzong	達窪
Rdo-khog	Khams		
Rdo-yus	A-mdo		
Rdor-shus	Khams		

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Tibetan	*Area*	*English*	*Chinese*
Ldan-khog	Khams		
Sde-dge	Khams	Derge	德格
Nag-chu	Khams	Nagchu	
Nag-tshang	Dbus	Naktsang	
Nag-shod	Khams		
Gnam-ru	Dbus	Namru	
Gnas-padma-bkod	Khams	Nepemako	
Pe-ri-kha-'ga	Khams		
Pong-rdzi-ra	Khams	Pongtsela	奔子欄
Dpal-ri-ba	A-mdo		
Spa-sde	Mnga-ris	Baltistan	
Spa-yul	Khams	Beyü	白玉
Spu-rang	Mnga-ris	Purang	布拉木
Spo-bo	Khams	Pobo	
Spo-bo-ra-sgang	Khams		
Phag-ri	Gtsang	Phari	帕里
Phu-mdo	Dbus	Phongdo	滂多
Pho-lha	Gtsang	Phola	頗羅
'Phan-yul	Dbus	Phembu	
Ba-bam	Khams		
Be-mdo	A-mdo		
Bya-yul	Dbus	Chayul	察尔宗
Bra-sti	Khams	Badi	
Brag-g-yab	Khams	Draya	乍丫
Bla-zha	Mnga-ris	Bruźa	

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Tibetan	*Area*	*English*	*Chinese*
Dbus-ru	Dbus		
'Ba	Khams	Batang	巴塘
'Ba Sa-ngan	Khams	Sangen	三岩
'Bo-ra	A-mdo	Bo-ra	
'Brog-sde	Khams		三十九族
'Brong-pa	Khams		
Sbal-ti	Mnga-ris	Balti	
Mang-yul	Gtsang		
Mang-yul (= Mar-yul)	Mnga-ris		
Mi-nyag	Khams	Minia	
Mi-nyag-sgang	Khams		
Mi-nyag-rong	Khams		
Mi-li	Khams	Mili	木裏
Mong-gul-cin	Khams		
Mon	Dbus	Mon	們
Myang-stod (see Nyang-stod)			
Dmar-khams	Khams	Markham	寧靜
Dmu-dge	A-mdo		
Rma-rdza-zab-mo-sgang	Khams		
Smar-kham-sgang	Khams		
Smar-khog	Khams		
Tsa-ye	A-mdo		
Tsong-kha	A-mdo		湟中
Gtsang Rong	Gtsang		
Gtsos	A-mdo		
Btsan-la	Khams	Tsan-la	
Rtsa-ri	Dbus	Tsari	

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Tibetan	*Area*	*English*	*Chinese*
Rtsa-ri dkyil-'khor-thang	Dbus		
Tsha-ba-sgang	Khams		
Tsha-ba-rong	Khams	Tsarong	
Tsho-lnga	A-mdo		
Mtsho-sngon	A-mdo	Khośot	
Mtsho-sngon-po	A-mdo	Hoshot	
Mtshor-gor	Gtsang		
Mdzo-dge stod-ma	A-mdo	Dzorgai	
Mdzo-dge smad-ma	A-mdo	Dzo-ge	
'Dzi-khog	Khams		
'Dzud	Khams	Zu	
Rdza-chu-kha	Khams	Dzachuka	
Rdza-mar	Khams		
Rdzong-'ga	Khams		
Wa-si	Khams	Wa-se	瓦寺
Zhang-zhung	Mnga-ris		
Za-lar	A-mdo	Salaren	撒拉爾
Zangs-dkar	Mnga-ris		
Zam-tsha	A-mdo	Samsa	
'A-gzhi	Khams		
'U-yug	Gtsang	Oo-yug	烏裕克
'O-thog	Khams		
'Ol-kha	Dbus	Woka	喝噶

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Tibetan	*Area*	*English*	*Chinese*
Yang-tig	A-mdo		
Yangs-pa-can	Dbus		
Yar-'brog	Yar-brog	Yamdrok	牙母魯克
Yar-lung	Dbus	Yarlung	牙爾隆
Yos-shus	Khams		
G-yar-mo-sgang	Khams		
G-yar-mo-thang	A-mdo		
G-yas-ru	Dbus		
G-yon-ru	Dbus		
Ra-nyag	Khams		
Ra-shes	Khams		
Rab-brtan	Khams	Rapten	
Ru-thog	Mnga-ris	Rudok	魯多克
Ru-lag	Gtsang		
Re-skong	A-mdo	Rebkong	
Rog-shus	Khams		
Rong	A-mdo		
Rong-po	A-mdo	Rong-wo	
Rong-shar	Gtsang		
La-stod	Gtsang		
La-dwags	Mnga-ris	Ladakh	拉達克
Li-thang	Khams	Litang	裏塘
Lung-kha	Mnga-ris	Lungkar	隆喀爾
Len-tsa	Khams		
Sha-ra yu-gur	A-mdo	Shara Uigur	
Shangs	Gtsang	Shang	商
Shar-pa smad-ma	A-mdo	Sharba	

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Tibetan	*Area*	*English*	*Chinese*
Sa-ngan (see 'Ba Sa-ngan)			
Sa-ngan-rong	Khams		
Sam-pho	Khams	Sampu	三壩
Se-thang	A-mdo		
So-mang	Khams	So-mung	
Sog-sde	A-mdo		
Srad	Gtsang	Rhe	薩喇特
Srad-nang	Gtsang		
Sle-lung	Dbus		
Bsang-khog	A-mdo	Hsia-ho hsien	夏河縣
Hwa-hwa	Khams		
Hor	Khams		
Hor-khog	Khams	Rongbatsa	
Lho-brag	Lho-brag		
A-grags	Khams		
A-mchog	A-mdo	Am-chhog	
A-tha'i-rong	Khams		
A-mdo	A-mdo		
A-mdo Dpa-ri	A-mdo	Hua-rī	
A-rig	A-mdo	Arig	
An-ci-yan	Gtsang		
E	Dbus	E	

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Table D.

MOUNTAINS–PASSES

Tibetan	*Area*	*English*	*Chinese*
Kam–lā–sha (= Vaidūrya tha–ka)	Mnga–ris		
Kong–po Bon–ri	Dbus		
Kong–btsun–de–mo	Dbus		
Skying–dkar la	Gtsang	Tinki la	
Kha–ba–klo–'dril	(?)		
Kha–ba–dkar–po	Khams	Khaharpo	喀瓦噶爾博
Kha–ru la	Gtsang	Karo Pass	噶如山
Gung–thang la	Gtsang	Thung Pass	通拉山
Glang la	Mnga–ris		
Mgon–po–ri	Mnga–ris		
Rgyal–mo–mur–rdo	Khams	Rdyarong-murdo	
Lcog–po'i–ri	Dbus	Chagpori	
Chag la	Dbus	Chak Pass	察克拉山
Jo–mo–gangs–dkar	Gtsang	Mt. Everest	挨佛拉斯峯
Jo–mo–nag–ri	(?)		
Gnyan–chen–thang–lha	Dbus	Nyen Chen Tang Lha	念青湯拉
Ti–se	Mnga–ris	Kailas	岡底斯山
Stag–ri	A–mdo		
Stod–ri–dkar–po	(?)		

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Tibetan	*Area*	*English*	*Chinese*
Dwags-po Gong-mo la	Dbus	Kongmo Pass	
Gnas-dag-pa dpal-gyi-rtsa-ri	Dbus	Tsari	匝里
Gnod-sbyin-gangs-bzang (= Ha-se)	Gtsang	Noijin Kang-zang	努金岡倉
Dpa-ri	A-mdo		
Dpal-chen-ri-bo	Dbus	Palchen Chuvori	楚五里山
Phu-la-ha-ri	Lho-brag	Kulha Kangri	公拉康里
Baidurya-tha-ka (see Kam-lā-sha)			
Bya-rkang	Khams	Chi-tsu shan	雞足山
Brag-yer-pa	Dbus	Dakyarpa	
Dbang-bskur-ri	Dbus		旺固爾山
Sbra-ma-ri (= Bong-bo-ri)	Dbus	Bompori	磨盤山
Rma-chen-spom-ra	Khams	Amne Machin	阿尼馬卿山
Rma-ri-rab-'byams (Ri-bo-dge-'phel)	Dbus		
Tsa-ri-tra (see Rtsa-ri)			
Tsong-la-ring-mo	A-mdo		
Rtsa-ri	Dbus	Tsari	匝里
Tsha-ba-sgang la	Khams		
Mtsho-snying Ma-ha-de-wa	A-mdo	Tso-ning	海心山

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Tibetan	*Area*	*English*	*Chinese*
Zhabs-ra-dkar-po	(?)		
'O-de-gung-rgyal	Dbus	Odegungyal	
Yar-lha-sham-bu	Dbus	Yar-lha Shangpu	雅爾拉沙木貝
Ri-bo-bkrag-bzang	Gtsang	Tasang	
Ri-bo-dge-'phel (see Rma-ri-rab-byams)			
Ri-bo-rtse-lnga	China	Wu-t'ai-shan	五台山
La-phyi	Gtsang	Lapchi	
Shar-gang la	Khams	Shiargang Pass	沙貢拉
Ha-se (see Gnod-sbyin-gangs-bzang)			

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Table E.

LAKES–RIVERS

Tibetan	*Area*	*English*	*Chinese*
Klu–chu	A–mdo	T'ao Ho	洮河
Lung–gser–gyi–phye–ma–can (='Bri chu)	Khams	Chin–sha chiang	金沙江
Skal–ldan–shing–rta	India	Ganges	岡噶江
Skyid–chu	Dbus	Kyi chu	吉特楚
Skyems–mtsho	Gtsang	Tsomo Tretung	左穆車東池
Khri–gshog–rgyal–mo	A–mdo	Kokonor	青海
Gangga (cf. Skal–ldan–shing–rta)			
Rgyal–mo–dngul–chu	Khams	Ta–chin ch'uan	大金川
Ngam–chu	Khams	Nam–chu	鄂穆楚
Dngul–chu	Khams	Salween	怒江
'Ju–lag–chu	A–mdo	Ta–tung Gol	大通河
Nyag–chu	Khams	Yalung	尼雅克楚
'Thung–grol	Mnga–ris		
'Dam–bu–can–gyi–mtsho	Dbus		
Nag–chu (= Dngul–chu)	Khams	Salween	怒江
Gnam–mtsho–phyug–mo	Dbus	Tengri Nor	春艮諾爾
Pakṣu (= Vakṣu)	Mnga–ris	Oxus River	
Phag–mtsho	Yar–'brog	Pho–mo Chang–tang Tso	普穆常湖
Dbus–chu (= Skyid–chu)	Dbus	Kyi chu	

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Tibetan	*Area*	*English*	*Chinese*
'Bri-chu	Khams	Yangtse	金沙江
Ma-pham g-yu-gi-mtsho-mo	Mnga-ris	Manasarowar	瑪怕木達賴
Rma-chu	A-mdo	Yellow River	黃河
Sme-chu (= She chu)	Khams	She chu	謝楚
Tsong-chu	A-mdo	Huang ho	湟河
Gtsang-po	Gtsang, Dbus	Tsang-po, Brahmaputra	藏布江
Tsha-tshi-ka	(?)		
Tsha-mtsho	China	Lob Nor	鹽海
Tshangs-pa'i bu-mo	India	Brahmaputra, Tsang-po	
Mtsho-skya-rengs	A-mdo	Tsaring Nor	扎陵海
Mtsho-sngo-rengs	A-mdo	Oring Nor	鄂陵海
Mtsho-Khri-gshog-rgyal-mo (see Khri-gshog-rgyal-mo)			
Mtsho-sngon (= Khri-gshog-rgyal-mo)	A-mdo	Kokonor	青海
Mtsho-ma-dros-pa	Mnga-ris	Anavatapta	
Mtsho-ma-pham-pa (= Ma-pham g-yu-gi-mtsho-mo)			
Rdza-chu	Khams	Mekong	雜楮河
Yar-'brog g-yu-mtsho	Yar-'brog	Yamdrok Tso	雅爾博羅克裕磋
Rin-chen-'byung-gnas	India	Ratnakara	
Lag-ngar-mtsho	Mnga-ris	Rakas Lake	郎噶池

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Tibetan	*Area*	*English*	*Chinese*
Lo-hi-ha	India	Lohita	
She-chu (Sme-chu)	Khams	She Chu	謝楚
Si-ta	China	Tarim	塔里木
Sindhu	India	Indus	新頭
Bsang-chu	A-mdo	Hsia Ho	夏河
Lha-lung g-yu-mtsho	A-mdo		

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GLOSSARY

Sku-lnga: See note 334.

Khag: The Tibetan-Tibetan dictionary, *Brda dag ming tshig gsal ba bzhugs so* by Dge-bshes Chos-grags, defines *khag* as meaning *so-so-ba*, i.e., *various*. *Khag* occurs frequently as a post-position after such nouns as *rdzong*, *dpon*, and *dgon*, and functions as an "indefinite collective"

Khu-dbon: See note 303.

Khyim-btsun: See note 310.

'Khor-gsum: See note 340.

Gau-ro-tsa-na: See note 752.

Gau-sān (*gosain*): See note 76.

Ging: See note 243.

Gur-gyi mgon-po: See note 278.

Grwa-tshang: See note 221.

Dgun-chos: Winter seminars. The monks gather at certain monasteries at a specified time in the winter (dgun) for discussions on the Law (chos).

Dgon-khag: Various monasteries. Cf. *khag* above.

Dgon-sde: Literally: monastic community. A synonym for *dgon-pa*.

Dgon-gnas: Literally: monastic residence. A synonym for *dgon-pa*.

Dgon-pa: Usually means a "monastery" proper, consisting of several *grwa-tshang*, *gtsug-lag-khang*, *lha-khang*, and other buildings.

Mgon-khang: A special place in a temple of a monastery, where the Mgon-po, or protecting deity of that particular monastery, is worshipped. It is the "sanctum-sanctorum", where only certain monks are allowed to perform special rites, called Gser-khyim, to propitiate the Mgon-po.

Rgya-hor: See note 812.

Rgyab-yol: See note 411.

Sgom-khang: A hall where one practices intellectual meditation without *yoga*.

Sgrub-khang: A hall where one practices *yoga*, which involves intellectual meditation coupled with certain physical exercises.

Sgrub-sde: Literally: Realization community. A monastery, or other suitable place, where one performs meditation until realization is achieved.

Sgrub-phug: A cave, or other retreat, serving the same purpose as a *sgrub-sde*.

Snga-dar: See note 228.

Chos-'khor: See note 489.

Chos-sde: Literally: Law-community. A synonym for *dgon-pa*, although a *chos-sde* is more of a theological college.

Mchod-rten: See note 20.

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Mchod-yon: An abbreviation for *mchod-gnas dang yon-bdag*, i.e., an officiating priest and his patron.

'Chad-nyan: Literally: explaining and listening, i.e., the two processes involved in " teaching ".

Nyer-spyad: (Skt: upacāra). Utensils used in religious worship.

Gter: See note 399.

Rten (*rten-gsum*): Receptacles (three receptacles), i.e., images, books, and *mchod-rten* (Skt: stūpa), which are symbolic representations of the body (*sku*), speech (*gsung*), and mind (*thugs*) of the Buddha.

Stod-Hor: See note 170.

Thal-ba: See note 63.

Thugs-dam-gyi-rten: See note 301.

Sde: Although the word *Community* serves to translate *sde* in most cases, no one word is suitable for every occurrence of *sde*, since its implication varies from a large section of land to a relatively small group of people, and the meaning best suited can be determined only in context.

Nang-rten: See note 205.

Gnas-bshad: Literally: Explanation of places, i.e., a guide-book.

Dpon-khag: See note 676.

Phyi-dar: See note 228.

Byin-rlabs: The blessing, or benediction, which a statue or other sacred object can bestow on the person who performs the necessary veneration to it.

Byin-rlabs-can: An adjective denoting the possession of the power to bestow *byin-rlabs* (cf. preceeding entry).

Bla-rdo, bla-mtsho, bla-ri: See note 143.

Blos-bslangs: See note 433.

Dbu-lo (= *dbu lo-ma*): Literally: head leaves. Used in this text as respective for *hair* of the head.

Dbus-rtse: The central tower of a temple.

Dbyar-chos: Summer seminars. Cf. *dgun-chos*.

Dbyar-gnas: See note 327.

Mi'i-gar-gyis rnam-par rol-pa: See note 203.

Mu-to-ba: See note 111.

Gtsug-lag-khang: A temple of a monastery, where monks assemble for recitation and where books and sacred objects are kept.

Gtsos-pa: Occurs in the construction " gyis gtsos pa'i ", meaning " to be the principle, or chief, of . . . ". The person or thing functioning as the " chief " is placed before the instrumental sign " gyis ". Whatever it is the chief of, or principle one among, is placed after the " pa'i ". For example: " . . . chen po . . . . . tshad can gyis gtsos pa'i byams-pa'i sku. . . " (. . . statues of Maitreya, among which the principal one is the huge (one) with measurements . . . .).

Btsang-khang: See note 241.

Btsan-rdzong: See note 120.

Btsun-ma: Female reverends i.e., nuns.

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Tshogs-rdzas: Literally: assembly articles, i.e., articles used during ceremonials.

Rdzong: The word means both the land area under the jurisdiction of an official called a Rdzong-dpon, and the fortress in which he lives.

Zhabs-dor: See note 147.

Gzhung-sde: Literally: government communities, i.e., land-areas, or communities, under the control of the Lhasa authorities.

Ri-khrod: A mountain retreat for meditation.

Rig-ma: See note 273.

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